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A CORNER OF CATHAY





THE FERRY

A CORNER OF CATHAY

STUDIES FROM LIFE AMONG THE CHINESE

BY

ADELE M. FIELDÉ

AUTHOR OF A "DICTIONARY OF THE SWATOW DIALECT," "PAGODA SHADOWS,"
"CHINESE NIGHTS' ENTERTAINMENT," ETC.

*ILLUSTRATED BY ARTISTS IN THE CELEBRATED SCHOOL
OF GO LENG, AT SWATOW, CHINA*

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TO

Mrs. E. M. Cauldwell

WHOSE PATIENT LOVE, STEADFAST AS STARS
SELF-LIGHTED, FAR AWAY,
ILLUMED FOR ME, THROUGH ALL THE YEARS,
MY CORNER OF CATHAY.

PREFACE.



THESE studies were made during a residence of fifteen years in China, chiefly at Swatow, in the southeastern corner, with frequent sojourn in villages which no other foreigner had ever visited, and with extensive travel in other parts of the empire. Acquaintance with the local dialect and with many native women enabled the writer to gain information directly from all classes and from both sexes; and whatever is here recorded has been amply verified by personal observation. The subjects treated have been discussed with many natives, and only such ideas are set forth as were generally agreed upon as true, at least for the eastern department of the Kwangtung province.

A portion of this volume consists of papers previously

published in the *Popular Science Monthly* and other periodicals.

The importance of the Chinese question, and the grave political issues connected with its solution, make it worth while to understand the character of our Mongolian guests, and to know whether the thoughts concealed by their immobile visages are very unlike our own.

There is a singular homogeneity in the Chinese, and a remarkable general conformity to type. While many things here portrayed are local, it is believed that all are typical of the nation as a whole.

Where economic questions are considered, the English reader may estimate the dollar at four shillings, and two cents as a penny.

NEW YORK, 1894.

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A CORNER OF CATHAY.

FARM-LIFE.

THE number of persons that may subsist upon the products of an acre of land appears to have been practically determined by the Chinese. On ground that has been tilled for thousands of years they, by a skilful use of fertilizers and by attention to the welfare of each plant, raise crops that would honour a virgin soil.

In the Swatow region probably nine tenths of the men are engaged in agriculture. The farmers live in villages, isolated dwellings being uncommon. The villages are walled, contain no wasted space, and are densely peopled. The wide-spreading, flat fields, lying along the river-banks at the foot of the hills, may

be made to yield a constant series of crops without interval on account of winter. Their chief productions are rice, sugar-cane, sweet potatoes, pulse, garden vegetables, peanuts, indigo, sesamum, ginger, the grass-cloth plant, tobacco, and wheat. Rice is the staple food of the people, and in the best years the local product just supplies the local demand. Sugar is the principal export. The cane requires less labour than any other crop, and will grow upon unwatered land, which is unsuitable for rice-culture. One crop of cane or two crops of other produce may be grown in the same year upon unwatered land. On the best rice-fields three crops are sometimes raised. The early rice is sowed in April and harvested in July; the late rice is sowed in August and harvested in November, and the field is then sometimes planted with garden vegetables, which are pulled in March. The expense of fertilizing the third crop is so nearly equal to its value that it is never reckoned as a source of profit to the cultivator.

The whole country belongs theoretically to its sovereign, and upon all land that can be tilled with profit a tax is paid into the imperial treasury. The sum due annually to the government for the use of land is fixed for each field, amounts to from sixty cents to two dollars, and averages a dollar and a half upon each acre.

When a father dies, his land is divided equally among his sons, the eldest receiving an additional tenth on account of the extra expense to which he is put in worshipping the spirits of the ancestors. The land is distributed very generally, though unequally, among the people, and is usually tilled by its peasant proprietors. Few own so much as two hundred acres; one who owns ten acres is reckoned wealthy, and he who owns one acre possesses a competence. Those who own from one tenth to one half an acre are most numerous, and therefore there are many who till land for a share of the produce. Land that is too sterile for profitable cultivation or for taxation

sells for from six to sixty dollars an acre, while good farm-land is valued at from three hundred to eight hundred dollars an acre. Rice-fields not in the vicinity of a city sell readily for six hundred dollars an acre, and are not always to be bought at that price, because those who own land find it the safest investment, and part with it only when under the stress of debt. The bursting of dikes, drought, and bad habits, are the chief causes of the transfer of land, and the sale of a child often precedes that of the rice-field. Interest on money lent is from twelve to twenty per cent, according to agreement between lender and borrower.

The chief expense of tillage is in fertilizers, beans and seeds from which the oil has been expressed being commonly used, at an outlay of from six to forty and an average of twenty-four dollars upon every acre of land. Besides this, potato-peelings, hair from shaven heads, and all other vegetable and animal refuse is carefully husbanded and methodi-

cally applied to the soil. The clods of the field are laid up into little ovens to retain and be enriched by the smoke of the stubble burned underneath them. Adobe houses, whose walls have for many years absorbed the fumes of a kitchen and the exhalations of human inmates, are pulverized and added to the ever-hungry earth. Each growing plant separately receives distinguished consideration, a scrap of tobacco-stalk being sometimes put beside its root to destroy underground grubs, while its leaves are frequently examined and sedulously freed from vermin. The rotation of crops is always practised.

As no milk, butter, nor cheese is used, the only quadruped seen on the farm is the water-buffalo, or the zebu, which assists in ploughing and harrowing. Many farmers rear ducks, which are taken to the fields to devour the snails, crabs, and young frogs which thrive there at planting-time. Fowls often accompany the harvesters, picking up the last grains left among the stubble.

Few families are without the ubiquitous black hog, whose usual habitat is the door-step. Its food is the bran of the rice hulled and eaten in the house; its head is the chief offering set before the gods, and its flesh is most highly esteemed among festive viands. It is reared at small expense, makes no disputed demand on space, furnishes the unctuous element in a satisfying bill of fare, and can always be sold at ten cents a pound.

The farming appliances are simple, and a complete outfit can be bought for forty dollars. A plough with two shares, a pair of harrows, and a fanning-mill each cost two dollars; a pump worked by treadles in irrigating the fields, four dollars; a water-buffalo, twenty dollars; hoes, sickles, baskets, and sundries, ten dollars.

When land is leased, the owner pays the taxes, and the lessee furnishes all that is required in tillage. Payment to the landlord is always made in unhusked rice, and when the land is worked on

shares, this amounts to about one half the crop. The usual bargain for the use of land is a ton and a quarter of unhusked rice, worth about thirty dollars, for each acre. If the year be remarkably bad, the lessee may insist upon the landlord's taking one half the crop, though that be manifestly much less than the amount agreed upon as payment. If the year be good and the land excellent, the lessee may pay one third of his crop to the landlord, may have expended another third upon fertilizers, and may have the other third as net profit for his labour. As one man is unable to till more than one acre alone, the average yearly earnings of men who work land on shares is less than thirty dollars. One acre of good land produces on the average 3648 pounds of clean rice.

A farmer may be hired by the year for from eight to fourteen dollars, with food, clothing, head-shaving, and tobacco. Those who work by the day receive from eight to ten cents, with a noon-day meal. At

the planting and harvesting of rice, wages are from ten to twenty cents a day, with five meals; or thirty cents a day, without food. Few land-owners hire hands, except for a few days during the planting and harvesting of rice. Those who have more land than they and their sons can till, lease it to their neighbours.

Much land is held on leases given by ancient proprietors to clansmen whose descendants now till it, paying from seven to fourteen dollars' worth of rice annually for its use.

Food averages little more than a dollar a month for each member of a farmer's family. One who buys, cooks, and eats his meals alone, spends from one and a half to two dollars a month upon the raw material and fuel. Two pounds of rice, costing three and a half cents, with relishes of salt fish, pickled cabbage, vegetables and fruits, costing a cent and a half, is the ordinary allowance to each labourer for each day. Abernethy's advice to a luxurious patient,

"Live on sixpence a day and earn it," is followed by nearly every Chinaman. One or two dependent relatives frequently share with him the sixpence.

Five dollars, wisely spent, each year, will supply comfortable and even elegant clothing for a man or a woman. The clothing is usually woven in hand-looms in the farmer's house, from the fibre of the grass-cloth plant (*Boehmeria nivea*), or from imported cotton yarn. The average amount of clothing possessed by a farmer may be reckoned at four dollars in value.

A room may be comfortably furnished by an outlay of five dollars, and such a room would usually be occupied by three or four persons. The house varies in value, from the twenty-dollar cabin of the poor to the thousand-dollar dwelling of the rich. The value of the land in the villages in which the agriculturists live is from six to eight hundred dollars an acre.

As the emigration of men is constant, and the

smothering of female infants is common, it is probable that the land will support no more than its present population. One sixth of an acre to each mouth to be filled is commonly declared to be the least that will enable the cultivator to live upon his own land, even with the highest tillage and the utmost frugality. One acre, tilled by the peasant proprietor alone, will feed six persons — the peasant, his wife, his aged father and mother, and his two young children. It will yield rice, hulled in the house, and vegetables, raised between rice-crops, sufficient for food. The straw and stubble will serve as fuel, and the pig and fowls will supply meat. The clothing will be woven and made by the wife, while the old couple take care of the children. The aged and the young are thus provided for through the land which has been the property of the one and will be the inheritance of the other. If dirt, superstition, and mendacity were eliminated from such a home, its inmates would appear eminently fit to survive.



A FRIENDLY CHAT

A process of natural selection has doubtless adapted the Chinese to their environment.

The following cases illustrate a multitude of their kind:—

Two brothers of my acquaintance, aged thirty-one and thirty-two years, inherited from their father one acre of land, half of which is watered. Their house, with the ground on which it is built, is worth fifty, their furniture fifteen, their clothing twenty, and their farming appliances thirty dollars. They live as well as their neighbours, have paid up a debt inherited with their land, and are now laying up money to invest in wives. Twenty years ago a wife could be betrothed for thirty dollars, whereas none can now be obtained for less than a hundred dollars, and the price is rapidly rising. Last year they got twenty-seven dollars' worth of rice from one half their farm, after having put on twelve dollars' worth of fertilizers. On the other half they planted sugar-cane, put on fifteen dollars'

worth of manure, and sold the standing crop for forty dollars. The younger brother did nearly all the work.

Pong Hia lives in a village of three hundred persons, in which about thirty men are land-owners, having altogether forty-five acres of land. Pong Hia owns two acres, inherited from the father who adopted him. His land is worth one thousand dollars. His family consists of ten persons. He is himself forty-six years old, his wife is forty-one, his son is twenty-two, his son's wife is twenty-one, his four daughters are from ten to seventeen, and his two grandchildren are three and seven years old. He and his son till the land, hiring help at harvest-time, and weaving straw mats on rainy days. The women-folk make the clothing, rear pigs and fowls, and do all the house-work. Their dwelling, with its site, is valued at a hundred and twenty dollars, their furniture at forty-four dollars, their clothing at forty dollars, their farming appliances at forty dollars.

They have a water-buffalo, two hogs, thirty fowls, ten ducks, a pair of geese, a dog, and a cat. Last year Pong Hia sold twenty dollars' worth of rice from his farm, and paid \$3.60 in taxes. He has two hundred dollars out at interest, at eighteen per cent.

At this rate of production and consumption, the arable land in the State of New York, with a reduction of one half its returns on account of its more northern latitude, would support the total population of the United States at the present time; and the occupied arable land of the United States, with its producing power diminished, on account of climate, to one half that of land at Swatow, would feed a population equal to that of the whole world, or over 1,400,000,000.

PERSONAL AND HOUSEHOLD ECONOMY.

The starving is most troubled by his emptiness;
When filled, he's troubled that no wife his home doth bless;
Having brought home a wife, and helpmeet of the best,
He's troubled that he hath no children to caress;
With five strong sons, and four fair daughters at his side,
He's troubled that he doth not broader rooms possess;
Having built houses, granaries, and porches wide,
He's troubled lest the great should scorn him or oppress;
Raised to the highest rank and power, he's troubled lest
His sovereign's wrath should bring on him some new distress!

THIS translation of a popular stanza shows the real order in which carking cares arise in the Chinese mind. Gravity and prudence, the power of foregoing present gratification for the sake of future well-being, characterize the people generally, especially those of the south.

In regard to the first requirement of the body,

food, they are singularly free from prejudices which interfere with the utilization of any harmless nutritive substance. Grubs, worms, snails, snakes, squids, and jelly-fishes, as well as the flesh of the rat, cat, and dog, make for them savoury messes, though these are not staples in the markets. The blood of fowl and quadruped is made into edible dishes, and no portion of any animal or vegetable is wasted. Milk and its products are disliked only because they are essentially costly, and therefore uncommon. The ground required for feeding a cow may be planted with pulse, and the pulse will furnish much more of that important food-element, caseinc, than would the milk of the cow. Beans, peas, and lentils, in great variety, and rich in the nutritive elements of milk, are constantly eaten in toothsome preparations, including a peculiar curd which resembles cheese.

Grain, used in food-stuffs, as milled by them, keeps in its flour as much of the outer portion of

the kernel as is digestible. Vegetable oils, always cheaper than animal fats, are much used in frying, and for pastry. Brown sugar, one of the chief products of the south, retains its saccharine and its colour in numberless confections, and reaches its most attractive aspect in rock-candy. All sorts of fish, fowl, and flesh are salted and dried, for consumption at seasons when fresh meat is dear.

The appliances for cooking are extremely simple. A few thin earthen pots and pans, set upon small clay stoves, over tiny charcoal fires, suffice for preparing a great number of viands. All that is needed for furnishing a kitchen where the most elaborate meals may be perfected, can be procured for a few dimes.

The custom of cutting all food into shreds and morsels during the culinary process saves time at meals, and diminishes the service required at table. Meats, vegetables, and pasties are brought to the board in such form that no knife nor fork need be

there applied to them, and only a simple implement for lifting them to the mouth is laid beside the plate. The relegation of all carving to the kitchen vastly simplifies the equipage for dining, without destroying the individuality or diminishing the delicacy of the dishes. The crockery used on the table is therefore of very small size, and the cupboards occupy little space.

The usual method of lighting a room is by a small saucer of vegetable oil, having the pith of a bulrush laid within it as a wick. This gives an illumination sufficient for reading native books. One quarter of an ounce of peanut oil will thus burn for four hours; but the many who sleep from dark to dawn expend hardly anything on artificial light.

At night, only one article, a straw mat in summer, a cotton mattress in winter, is spread beneath the sleeper; while a single coverlet, varying in thickness with the weather, is laid over him. As the night-clothes are of precisely the same shape as

are those worn by day, faded suits generally render final service in bedrooms.

As the changes of fashion in dress are but slight, a man or woman may, without being out of the style, wear any garment a lifetime. A fixed fashion saves all the wear and tear of nerve incident to cutting by new patterns, and all reckoning as to the amount of cloth required. The only measurements necessary for fitting any individual, are, for a tunic, from the centre of the chest to the wrist, and from the neck to the knees. For a pair of trousers or a kirtle, simply the length from hip to ankle is taken. The wearer may grow thinner or stouter without remodelling the garments. This permits one to get costly raiment, and then to lay it away and to maintain for many succeeding years that peace of mind which accompanies a consciousness of being prepared for all social emergencies. It encourages exquisite weaving and rich embroidery, because it allows the possessor of beautiful and costly robes to leave them

as useful heirlooms. Women whose fashions in clothing are permanent are morally justified in arraying themselves, as do Chinese ladies, in works of true and high art.

The patterns and the material for clothing are nearly the same for both sexes and all ages. The shape is such that not a scrap of the fabric is wasted in the cutting. When suspended to dry after washing, the cloth hangs straight and requires no ironing. When folded for packing away for the season, or for a journey, the greater the pressure, the smoother the garment when taken out for wear. A large and handsome wardrobe may be kept in three cubic feet of space, and a lady can carry a half dozen dresses in a bundle cinctured by a pocket-handkerchief. The weight hangs upon the shoulders, and there is no compression nor restriction of any muscle. While the costume is modest and protective, the amount of fabric used is but small. Seven square yards or less make a complete summer suit, and thirteen

square yards a complete winter suit, including all inner and outer garments, worn at any one time by either a man or a woman. In winter, warmth is obtained at small cost by quilting raw cotton between light and cheap textures. Four pounds of wadding, judiciously distributed from neck to feet, keep the wearer warmer than would thick and heavy goods, or great expenditure in fuel. In the coldest weather a man may be comfortably and handsomely dressed, in what would be worn at a festival and out of doors, for about twelve dollars. This estimate is made from the average of the totals gained by setting down the actual cost of every garment worn at one time by several prosperous men in holiday attire. A woman's raiment has nearly the same value, but three dollars must be added for indispensable jewelry — bracelets, ear-rings, and aigrettes — belonging to feminine costume. A well-dressed man rarely wears, including head and footgear, what has cost more than fifteen dollars; and a woman may be elegantly

attired, with all her ornaments and for the open air, at an expense of twenty dollars.

In spite of all this thrift, the necessary expenses of the Chinese labourer are great in proportion to his wages; and the vast majority are labourers. While the highest offices are open to every man through the competitive examinations, and though personal property and real estate are secured to their owners, probably not more than one person in ten thousand is beyond the necessity of daily earning daily bread, or of having his children earn it for him. Wealth is accumulated toilsomely, and there is, as in other countries, an idea that it is dissipated in about four generations. A popular verse says:—

One generation toils, and meanly fares;
The next, broad robes of fur and satin wears;
The third sells off the fields and pawns the home;
Its heirs, in tatters, hungry, houseless, roam.

As a rule, but little of “the unearned increment” is visible about the household. Phlegm, persistence,

and frugality account for all possessions. If a man has a wife, two children, and no vicious habits, and works all day for the support of his family, he can scarcely keep the wolf from the door. No one without an income from capital dares marry. The expenses of a household having only the necessities of life, as is the case in almost all Chinese families, would, for a man, his wife, and two children, be about as follows: rent for one room, two dollars a year; decent clothing, made by the wife, twelve dollars a year; food, cooked by the wife, thirty-six dollars a year. As the wages of a labouring man on a farm, in portorage, or in any work below that of an artisan, are but ten cents a day, it would take five hundred days' work to pay the outlays of the year. The possession of a bit of land, or an income from rents, is therefore deemed essential to the existence of every family. An artisan, whose wages are twice those of the unskilled labourer, could barely support his family.

As only the simplest and rudest machinery is used

either in arts or agriculture, the time required for production makes everything intrinsically costly. The tiny light given by a bulrush pith in a saucer of peanut oil costs the Chinese labourer only one tenth of a cent an hour; but that represents one hundredth part of a day's earnings.

The food eaten by the labourer costs on the average but five cents a day, but that is one half his day's wage, and so his plain boiled rice, salt-fish, and pickled cabbage take half his time in the earning. His clothing, all woven and made by hand, costs him only six dollars a year, but that is sixty days' wages. The farmer's floorless and ceilingless house can be built for three hundred dollars, but this is as much as he could earn in ten years.

He is saved from extinction by making the utmost possible use of his material; he is saved from envy, by being as well off as his neighbours. He suffers because he never invents, and he is lonely because he always works for personal and not general good.

MARRIAGE LAWS AND USAGES.

THE Great Pure Dynasty, founded in 1644, when the Tartars for the second time took possession of the throne of the Middle Kingdom, has from that time to the present maintained a consistent internal policy, based on the assumption that the emperor is the Son of Heaven and the Father of his people. The Penal Code is comprehensible only when the inquirer understands that, under the Mongolian system of government, seniors are held to account for the doings of juniors. A parent is publicly rewarded for the public services of his son; or he may, on the other hand, be beheaded for his grandson's crime. The elders of a village may have their houses burned, by direction of a magistrate, if they fail to put into the hands of the constables an

offender belonging to their clan. Officers are considered responsible for the behaviour of those under their jurisdiction; and throughout all ranks and relationships the recognition of the solidarity of the family and clan is held to be the foundation of good order. So interlinked and reticulated are the threads that make the web of Chinese life, that, if one thread be broken, the rent must finally extend throughout the fabric.

Women are the chattels of their elders, male and female. For no woman is there an honourable career outside of domestic life. To be killed or to be married is the universal female fate. As a helpmeet and a producer of sons, she has in her youth a commercial value, and the law deals with her as property belonging to her seniors in her own family before marriage, and to her seniors in her husband's family after marriage.

The law requiring a marriage to be explained before contraction, so as to be clearly understood by

the two families interested, is commonly violated. Oppressive upon women as are the marriage laws, the common practices are still harsher; for if deception be used by the go-between, the matrimonial agent employed to negotiate the marriage, there is no redress except through a law-suit, which is sure to be won by the litigant who can offer the magistrate the highest bribe. I have known a girl to be, unknown to herself and to her parents, legally bound, beyond help or recall, to a man; and I have known a girl, declared by the go-between to be sound and fair, to be discovered by her waiting mother-in-law and husband to be incurably maimed. Greed of lucre, and misjudgment as to what constitutes well-being, produce conjugal misery. There is redress for the man, soon after marriage, if he determines to put away his wife; but there is none for the woman, save by death. After a girl is regularly affianced, by the acceptance, through her parents or guardian, of the betrothal presents, if her



A PROPOSAL OF MARRIAGE

family repent and refuse to execute the marriage contract, then the person amongst them who had authority to give the girl away, is punished with fifty blows, and the marriage is completed. Although the marriage contract should not have been drawn up in writing, the acceptance of the presents is considered sufficient evidence of agreement between the parties.

If, after the girl is affianced, but previous to the completion of the marriage, her family promises her in marriage to another, the person having authority to give her away is punished with seventy blows, and the original contract is fulfilled. If the person who accepts such a promise is aware of the existence of a previous contract, he must participate equally in the punishment, and forfeit to the government whatever betrothal presents he may have transmitted to the girl's family. If ignorant of the previous contract, he is not punished, and the betrothal presents are restored to him.

In case the family of the bridegroom repents the contract, the same punishments are inflicted as in the case aforementioned.

A Chinaman, can have but one principal wife, though he may take any number of inferior wives or concubines. The penalty for attempting to degrade the chief wife to the position of an inferior wife, or of raising an inferior wife to the condition of a chief wife during the lifetime of the latter, is punished with a hundred blows, which must be followed by the restoration of each wife to her original rank. Any man who, having a chief wife, enters into a contract of marriage with another woman, is punished with ninety blows, the marriage considered null and void, and the woman returned to her parents.

Poor men, and men of the middle classes, rarely have more than one wife, because of the cost of a large household, and the objections usually made by a chief wife to the taking of concubines. Even

when no children are born to the first wife, attempts are usually made to obtain these in some other way than by the taking of an inferior wife. As adopted children stand in precisely the same legal relationship to their adopted parents as do own children to their progenitors, and as the adoption of children is usually feasible, those who have no children generally supply themselves with posterity by the expenditure of a few scores of dollars in the purchase of a young son. Polygamy is, however, common among the wealthy and in families of rank. The chief wife is always a woman with dwarfed feet, while the inferior wives are usually natural-footed. The chief wife is wedded with elaborate formalities, while the concubines are taken without other ceremony than the transfer of a sum of money to their parents. The children of concubines are reckoned as the issue of the wife; they call her mother, and after her death make at her grave the same offerings that they make at their father's tomb. The children of the

chief wife do not address a concubine as mother, nor do they ever make offerings at her grave.

Persons having the same surname may not marry, though there be no blood relationship between them. This law doubtless conduces greatly to the homogeneity of the nation. Local attachments being strong, and clan feuds frequent, there would be permanent division between clans were there no necessity for going beyond the bounds of one's tribe to get a wife. Parents are averse, however, to having their daughters go very far from them, and sometimes official effort is made to prevent girls being married into distant families. Occasionally a magistrate issues a proclamation forbidding the betrothal of girls dwelling within his district to men who live beyond its boundaries. He thus prevents marriageable maidens, made scarce through the practice of female infanticide, from being disposed of to the highest bidders, and keeps them for the populating of the region under his jurisdiction.

In general, all marriages between persons related to each other within remote degrees are punishable, being reckoned incestuous. A marriage with the widow of any male relative, however remote, is illegal, and punishable with a hundred blows. "Whoever marries his brother's widow shall be strangled," saith the code. One may perceive how much law and custom have to do in the production of moral sentiment, if he observe the horror exhibited by a Chinese woman on being told that there are nations in which a man may marry his deceased brother's wife. Her disgust would be no more than equalled by that of an American woman told of a people among whom it was not unusual for men to marry their granddaughters. The only legal termination of a betrothal is in marriage. After marriage, the law gives a man almost limitless power over his wife. If he kills her, or if she is so treated in his family as to cause her to kill herself, then her own relatives may make requisition for her life; but on

account of any suffering less than that of death, the members of her own family are not expected to interfere. The law gives the wife no right to leave her husband under any circumstances; but it permits the husband to divorce his wife for any of "the seven justifying causes"; namely, for barrenness, lasciviousness, disregard of her husband's parents, talkativeness, thievish propensities, envious and suspicious temper, and inveterate infirmity. None of these seven causes will, however, justify a divorce if the wife has mourned three years for her husband's parents, if the family has become rich since the time of her marriage, or if she has no parents living to receive her back again.

If the wife be guilty of adultery, the law not only authorizes, but requires, that she shall be divorced, and that the husband shall receive a punishment of eighty blows if he retains her.

The usual way of disposing of an obstreperous daughter-in-law, or of a wife who appears to have

brought ill-luck to the house, is to sell her in marriage to some other man. No matter how old a woman may be, nor how many times she may have been married, she can make no legal marriage except she be given away by an authorized person in the family to which she legally belongs. In law, she is always a minor.

The few American ladies who have married educated Chinamen can hardly have given due consideration to the fact that, in law, every married woman takes the nationality of her husband; and that, as a Chinese woman, she is unable to hold property, is subject to the dominion of her husband's chief wife, is bound to serve his parents, and must worship his departed ancestors.

Sexual selection, which has doubtless greatly influenced the development and advancement of certain races, has been inoperative in China during many centuries, because, under the prevailing usages, the contracting parties have, before espousal, no oppor-

tunity to judge of the strength, beauty, or intelligence of their consorts. Romantic love has no part in marriage or its issue. This may be one of the causes of China's arrested civilization, and of the astonishing fact that her astute people have invented nothing and discovered nothing during hundreds of years.

Marriage being essential to the continuance of the line of worshippers before the lares and penates, a man who will not marry is reckoned guilty of filial impiety. Spinsters are unknown, and bachelors are few. The universal and intense desire for posterity in the male line of descent leads to much self-sacrifice on the part of parents, in order to secure wives for sons, and causes them to make provident arrangements for their marriage at an early age. Betrothals of expected infants, conditional upon their being of different sexes, are not rare. Among the poor it is not uncommon for a newly born daughter to be given away, that a girl of another clan may

be taken by the mother, reared at her breast, and bestowed upon her son in after years. In many families there is at least one little daughter-in-law being brought up in the house of her future husband.

Parents of moderate means endeavour to provide wives for their sons by the time they are twenty years old, while but few keep a daughter after she is sixteen. Those who have a marriageable son, and the means of meeting the expense of taking a daughter-in-law, place their ease in the hands of an old female friend, who finds among her acquaintances that which is required by her client. The parents of the two young people do not meet for conference, and are not usually known to each other even by name. The negotiation is conducted by the go-between, who is the sole medium of communication between the two families. When all details have been settled, and a sum of money carried from the parents of the groom to those of the bride, the betrothal is completed.

When the bride knows that she is to be married, she must evince by word and manner the deepest melancholy, and she gains commendation and repute if her lamentations are poetical. An acquaintance of mine, who was spoken of with approval, always, from the time of her betrothal to that of her marriage, referred to the latter as to her funeral. To her little brother—the only member of a bride's family that may before the birth of her first child visit her in her husband's house—she said, "When I am buried, you must come frequently to burn incense at my grave." To her elder brothers and to her sister-in-law she said, "After I am dead, do not kill the lizards and the centipedes that may crawl about the house, for it may be that my spirit will come back and dwell in the vermin about my home rather than abide in the grave into which I shall have been put." A gifted girl makes many such allusions without instruction, while the stupid have to be privately taught what to say when they wail

their adieus to maiden life. How much of a girl's distress is real and how much of it is piously feigned can be gnessed only by those who understand how deeply Chinese character is affected by Chinese customs.

The vexations of a betrothal and a wedding are so great as to have given rise to the proverb, "Don't say you have had trouble until you shall have married off a daughter or brought home a daughter-in-law." The sum of money paid to the bride's parents is usually spent upon her marriage outfit. The smallest dowry is a few suits of new clothing. The wealthy give hundreds of garments, and sometimes one or two bondmaids, with a field that reverts to the bride's family upon her decease.

The bride is carried from her father's house to that of her father-in-law in a sedan-chair that is carefully closed and covered with scarlet. She is accompanied by none of her own family. The go-betweens and a messenger from the house of the

groom direct the bearers who carry her trousseau with her in a procession along the streets.

Early on the morning of the wedding, the bride is bathed in water in which twelve kinds of flowers have been steeped; has her hair stiffened with bandoline and wrought into a marvellous coiffure with many golden aigrettes; is attired in gorgeous apparel, which she puts on with an appearance of bitter unwillingness, and enters the red sedan-chair, weeping loudly. The marriage procession is headed by a man carrying a branch of a banyan-tree, whose local name is identical in sound with another word which means *completed* or *perfected*. It signifies the fact that all that is necessary to legal matrimony has been done in this case. This leader is followed by two men, each bearing a lantern on a stalk of sugar-cane, the former being a part of the bride's outfit, and the latter, rising stage by stage to a climax broad and flourishing, symbolizing the hope that the bride's life may likewise widen out. The



THE DEPARTURE OF THE BRIDE

next in the file is a man carrying over his shoulder a bamboo, the emblem of rapid increase, having a red bundle of foot-gear on one end of it, and a red coverlet on the other. After him come as many burden-bearers as are necessary to carry all the red boxes containing the trousseau.

On arriving at the door of the house, the bride sees her husband for the first time, and recognizes him, among those who await her, by his rich attire. By previous arrangement, she is first greeted by some woman reckoned lucky and prosperous, in the hope that she will be like the one who gives her earliest welcome in her new home. A mistress of ceremonies who has been engaged to see that during three days all is done according to established usage, throws upon the door-sill some burning straw, half extinguishes it, and leads the new-comer across it, saying:—

Now, fair young bride, the smoke bestride;
This year have joy, next year a boy.

This rite is supposed to disinfect the bride from any evil influence to which she may have been subjected by demons or white tigers along her route. She then immediately enters the room in which her red bedstead has been set up, and in which her possessions are all deposited. There she sits silent all the rest of the day, among her red boxes, no one speaking to her, nor noticing her in any way except by bringing her food. A feast is spread in the evening for male friends, who have been invited by card, and its preparation occupies the whole household. After the supper, the guests are permitted to see the bride, who is brought forward by the duenna toward the door of the bedroom. In some cases only those who can offer a felicitous stanza are allowed to approach the bedroom door, and there is much rivalry in the composition of poetry to be recited. The stanzas usually contain allusions to posterity, as in the following translations from the vernacular:—

The bride is high-browed, fair and sweet ;
Like awls her small and sharp-toed feet.
Brought home this year with honours meet,
Next year an infant son she'll greet.

Fresh twigs upon the pine, new sprouts on the bamboo ;
The groom brings home the bride to rule his house : his field
To her a thousand-fold its annual crop shall yield,
And she will be a mother-in-law at thirty-two.

Practical jokes usually accompany the entertainment. Sometimes a guest enters, disguised as an aged man, and after persuading the duenna to bring the bride close to him by a plea that his sight is very dim, he suddenly tosses off his cap and spectacles and appears as a hilarious youth. This creates much merriment. Another popular joke is to leave a bundle of fire-crackers under the bedstead, with a slow match so placed as to explode them after midnight, and this is often accompanied by an artificial shower falling through the roof upon the bridal couch. When the guests depart, they frequently carry with them articles which they know the groom

will require next day, and which he is bound to redeem from them with packages of confectionery. It is said that a merry company of the fellow-students of a groom decoyed him from his house after his wedding-supper, and fastened him to a tree in a copse, so that he should not be able to return home that night. His parents finally induced them to go to release him, but when they arrived at the copse, they found he had been eaten by a tiger. To avoid probable discomforts, the groom sometimes conceals himself from supper-time until after the departure of all the guests. The fate of Ginevra would be possible to a Chinese groom, but not to a Chinese bride.

On the second day the young pair worship the images of the ancestors in the main room of the house, and make obeisance to each of the senior members of the family. In the afternoon the last presents are sent off from the groom's family to the bride's parents. They include pork, fish, cakes, and

confectionery, according with the amount stipulated at the time of betrothal. During the second and third days all who choose may enter the house and view the bride, and the crowd of spectators is sometimes large. They say: —

We look at the new, and not at the old ;
We all have, at home, old things to behold.

The third day is a busy one for the bride, as she must then formally begin her domestic duties. Early in the morning she washes clothes for herself and her husband, under the direction of the duenna. Then this mistress of ceremonies takes her hand, holds it upon the long handle of a ladle, and stirs up the food in a jar, from which she is to feed and fatten pigs. She meanwhile recites a rhyme, of which this is a close version: —

Stir up the swill, make the jar fume ;
Raise hogs that are bigger than cows.
Stir deep and long, stir into spume ;
Give thousand-weight swine to your spouse.

.

At noonday the bride cooks the family dinner, under the superintendence of her mother-in-law. In the intervals between other occupations she begins and completes the making of a pair of trousers for her husband. On no account must she be assisted in this task, nor fail to accomplish it before the time for cooking the evening meal, else bad luck may follow all her subsequent career. Some time during the forenoon of this third day a messenger from her mother, usually her younger brother, brings her a bottle of hair-oil, takes dinner with her husband, and returns home accompanied by the duenna, who has then finished her duties.

On the fourth day the bride must rise long before daylight to dress her hair in the complex style of a married woman, and, as she is unaccustomed to performing this difficult work alone, she may succeed only after many trials. She this day lays aside her finery, and takes up all the occupations of a daughter-in-law, serving her elders in various ways, and doing the hardest of the housework.

If she hates her husband, and cares little for the comfort of her parents, she may waste food, break dishes, threaten suicide, and make herself so disagreeable that the family she has entered will soon consider the expediency of marrying her off into another household. If she desires to remain where she is, she strives to please her mother-in-law. A husband who takes the part of his wife against his mother is reckoned unfilial, and has little peace in the home of his ancestors. If he takes the part of his mother against his wife, the wife may be driven to suicide, and this would furnish opportunity for her family to make an inquisition financially ruinous to him. The mother and the wife, each jealous of the man's devotion, are the members of the family who are most likely to be unfriendly to each other. The existence of countless families in which three or four generations of both sexes live in apparent amity under one roof proves that the Chinese have great power of self-repression.

At the end of a month the bride's mother sends her a basket of artificial flowers, that she may make acceptable presents to her young neighbours. No bonnets nor other head-coverings are used by youthful ladies in China, and flowers are worn in the hair on all festive occasions.

At the end of four months, on a day selected as lucky by a wizard, the bride goes to pay her first visit to her mother, unless some event has made it mystically unsafe for her to leave her present domicile or to enter her old one. The length of the bride's stay in her former home varies in different villages. In some she remains a month in her mother's house, and in others it is considered very unlucky if she does not return the same day, before the smoke from the village chimneys indicates that supper is being cooked. But any circumstance that renders either of the families ceremonially unclean, and therefore unpropitious to luck, prevents the bride from having this outing. Uncleanliness is of

two sorts — that which results from a death, and that which follows the birth of a child.

They are distinguished as that of bad fortune and that of good fortune, the former continuing three years, and the latter one month. Were the bride to approach any unclean person, she would herself incur the danger of becoming an occult cause of calamity among her relatives. During the first few months after marriage she must carefully guard against exposure to any influence adverse to good luck.

A neighbour of a Chinese friend of mine had one daughter, an only child, of whom she was passionately fond. The girl was married off when sixteen years old. When the first four months were nearly past, her mother's neighbour died, and her visit to her old home had therefore to be delayed for a hundred days. Before this period of the neighbour's daily worship of the manes had passed, the bride's mother-in-law died, and she had to go into mourning for three years. Just before she put off mourn-

ing, she bore a son, and that made it necessary for her to again delay her first visit to her mother's house. Her mother, meanwhile, became subject to hallucinations, under which she frequently saw her child entering her door. She said she could distinctly perceive her face, could discern every detail in her dress, and could hear the jingle of her bangles. She would exclaim, "O my child, you have come!" but, when she clasped the vision, she found only empty air in her arms. At last the daughter, who had all these years been but two miles away, really came to visit her mother. The two embraced each other and wept aloud; and thereafter the mother's hallucinations ceased.

After the first visit, a married daughter may go to the home of her parents at any time, and they, after the birth of her first child, may occasionally go to see her in her husband's house.

MORTUARY CUSTOMS.

WHEN the Chinese wish to declare the extreme vexatiousness of any piece of work, they say, "It is more trouble than a funeral"; the obsequies of a parent being reckoned the most maddening affair in human experience.

Infants are buried summarily, without coffins, and the young are interred with few rites; but the funerals of the aged, of both sexes, are elaborate in proportion to the number of the descendants and to their wealth. When a childless married man dies, his widow may perform all the duties of a son toward him, may remain in his house, and may adopt children to rear as his heirs and as worshippers of the family manes. If his widow purposes marrying again, a young male relative may, with

the consent of senior members of the clan, undertake the services expected from a son, and may inherit the estate of the deceased.

When one is about to die, he is removed from his couch to a bench or to a mat on the floor, because of a belief that he who dies in bed will carry the bedstead as a burden into the other world. He is washed in a new pot, in warm water in which a bundle of incense-sticks is merged. After the washing, the pot and the water are thrown away together. He is then arrayed in a full suit of new clothing, that he may appear in Hades at his best. He breathes his last in the main room, before the largest door of the house, that the departing soul may easily find its way out into the air. A sheet of spirit-money, brown paper having a patch of gilding on one surface, is laid over the upturned face, because it is said that, if the eyes are left uncovered, the corpse may count the rows of tiles in the roof, and that in such case the family could never build a more spacious domicile.

The sons unbraid their queues, and by this dishevelment indicate the confusion of the household. They also take off their tunics, turn one half side-wise over the other half, and put them on again in such a way as to clothe only a moiety of the body. The left shoulder is made bare if it be the father, and the right shoulder if it be the mother, who has died. Thus the son shows that he is denuded of his usual protection, on the one hand or the other, the left ranking above the right in Chinese etiquette. If he be orphaned, he goes naked to the waist in any weather. He also girds himself with a wadded garment twisted into a rope. This cumbersome girdle expresses the fact that he has been obliged to hastily brace himself for the arduous labours that have come upon him through bereavement.

Messengers go to inform all his kindred of the demise, and an elderly man, of the same surname as the deceased, dressed in sackcloth and followed

by the eldest son, takes a new earthen saucepan, goes to a running stream, throws three sheets of spirit-money upon it, and, dipping in the direction of the current, takes water with which to cleanse the corpse. A sprig of bamboo, or of banyan is inserted in the snout of the saucepan, the bamboo with its straight, evenly-jointed stem being the type of paternal rule, and the banyan, with its unfading verdure, being the symbol of maternal affection. While the son is gone to buy the water of purification, the relatives assemble in the house, and, when his return is announced by his moans, they burst out simultaneously into a loud wail, each naming the relationship of the deceased to himself. It is thought that the son may be comforted by this indirect reminder that his parent had many friends who share the grief of the nearest of kin. The corpse is sprinkled with the water shaken from a branch of pomegranate, the many-seeded emblem of increase, and it is then ready for encoffining. Two paper images, one of a

man, the other of a maid-servant, are bought and placed beside the body. A son puts some boiled rice in the mouth of the corpse, saying, "You fed me while I grew, I feed you when you are dead," and then commands the two images to obey the behests of the departed and to run on all errands as directed by him. The images stand rigid before any number of prostrations made by the mourners, but are blown down by a breath of wind. They perhaps inspire the general feeling of superstitious aversion against being fanned by another, and originate the common polite inhibition, "I would receive a hundred obeisances from you sooner than one puff of air from your fan."

The male relatives then go in a body to the temple of the local tutelary deity, and announce the death. They carry lighted lanterns, because the daytime of men is the night of gods and spirits. The bell is tolled, the eldest son prostrates himself before the shrine as many times as will correctly

indicate the years of the departed, and gives the sad information of his decease. They then return to the house of mourning, and some one goes to a soothsayer to ascertain what time will be lucky for the encoffining of the corpse. The natal dates, recorded for every member of the family, must be laid before the soothsayer, and some moment must be chosen whose signs are geomantically in accord with those of the birthdays and hours of the living, else evil will accrue to any whose horoscope conflicts. To lay the dead in the coffin without regard to the birth-times of those who assist would endanger life needlessly. Some propitious hour, during the first, second, or third day, is usually discovered and fixed upon. This time having arrived, the clothes of the deceased, or new cloth cut into lengths sufficient for a tunic, are distributed among the assistants, used as girdles while the body is lifted into the coffin, and afterward kept by the wearers.

Thrifty elderly persons have stanch coffins made

for themselves while in good health. These are kept in a loft, receive a new coat of lacquer occasionally, and harden during, perhaps, a score of years, for final use. If the coffin has not been previously prepared, a son buys one from a maker, who gives the buyer a couple of oranges or a package of confectionery, that the transfer of goods may not be an unmixed sadness to his customer. Some person, familiar with the route, must guide the bearers by the shortest road to the house of the purchaser, for an empty coffin imperils the welfare of the inmates of any dwelling to which it is taken, and a mistake in regard to its destination would bring rough treatment to those who carried it.

After the body is laid in the coffin, a piece of silver, real or counterfeit, is placed under the tongue. It is said that in ancient times the full value of a man's possessions was paid to him by his heirs at his demise, and was deposited with him in his coffin for burial. But later on, though long ago, a man

who had foreknowledge, warned his children that there would be a rebellion in their day, and that a certain noble would rifle graves to get funds for the carrying out of his treasonable designs. When this man died, the prospective rebel was invited to assist in encoffining the corpse, and the sons put into the coffin only a small piece of silver, which they slipped under his tongue. Years passed, and the prophecy of the dead father was fulfilled; but, while other graves were opened, his remained undisturbed, because the rebel chieftain knew it contained no treasure. Since that time the practice of putting a bit of silver under the tongue has superseded the older custom of burying large sums of money with the corpse.

The evening after the encoffining, a supper is spread for all the relatives of other surname than that of the deceased. Those of the same surname, reckoning themselves sinners and therefore in sorrow, cook and serve the banquet.

As soon as the corpse is encoffined, a screen of white cloth is stretched across the main room, just in front of the shelf on which sit the household gods, opposite the front entrance to the house. The coffin stands parallel with the screen and close behind it, shut off from the view of those who pass the open door. In front of the screen, at its centre, a chair is placed, holding an effigy of the deceased, and dressed in his clothing. This is called the seat of the spirit. Before the effigy a square table is set as an altar, and draped with a white cover and valance. A pair of large bouquets of white artificial flowers, stuck in balls of clay, are set upon the altar, and the worship of the dead then commences. Many female relatives stay behind the screen to wail. A child is appointed to watch and give notice of the approach of a worshipper, and at his signal the women wail in chorus. A male relative goes out, receives the guest, and kneels beside him while he bows and touches his forehead to the

ground. The guest is then invited into another room to partake of tea, and the wailing ceases until another visitor arrives. Friends of various surnames and clans come during the first six days to pay obeisance to the dead, and bring bundles of spirit-money to be burned before the altar. The son of the recipient of these posthumous honours returns to each a present of a few feet of home-made white cloth, and invites all to the great performances of the seventh day.

The effigy and altar remain a hundred days, and before them the near relatives bow down and weep twice a day. Those who can wail in verse, eulogizing the departed, gain much approbation. Every morning and evening, so long as the coffin is in the house, or for one hundred days if the burial should be longer delayed, a daughter-in-law puts upon the altar a meal of vegetable food. The deceased is supposed to partake of its essence, and it is afterward added to the family mess. Beside the fare set

forth for the dead man, there is laid upon the table a single chopstick and an egg for the jailer that has charge of the spirit until it is judged in Hades. Having but half a pair of chopsticks to use, he must needs eat slowly, and so the dead man may get his share of the viands set forth!

Besides the occupations already described, the men of the afflicted family must procure food-stuffs, including pork, geese, and ducks, for the entertainment of guests; must hire mourning garments, or buy cloth for making them; must put an awning over the court in front of the house, to enlarge the space wherein the priests are to perform the ceremonies of the seventh day; and must order, at the shops where outfits for ghosts are made, all the paper paraphernalia to be burned at the funeral.

The women must, meanwhile, cook abundant meals for all who assist in the obsequies; must pound bushels of rice into flour for making steamed cakes to offer, with tea, to all comers; must make

many little white bags, and put into each two long rolls of raw cotton, some green peas, some unhusked rice, and two copper coins, and must fasten these bags upon cords, whereby they can be tied around the waist. On the seventh day each son and son's wife wears three of these bags, all the children of the sons wear two bags, and each married daughter and son-in-law wears one bag. Mourning badges must also be made: wristlets of white for all the sons, and wristlets of blue for all the grandsons. These are to be worn on the seventh day, and thereafter until they drop off through decay. The women must also make new red shoes for themselves, and cover them with sackcloth, and must make new mourning garments, or else sew shreds of white cotton along the seams and edges of their old tunics, to make them look like unfinished dresses that have been put on under the stress of sad circumstances.

On the seventh day after the demise, the deceased

is supposed to become aware that he has departed this life, and on that day is performed the ceremony of accompanying him to the land of shades. Priests, Buddhist and Tanist, have been engaged for a fixed sum of money, with their entertainment—tobacco to smoke, tea to sip, and at least three substantial meals. Early in the morning the sons and daughters-in-law put on tunics of coarse sackcloth. The sons wear shoes patched with linen, a small or a large patch on the toe indicating whether one or both parents are dead. They put on a tall cap of sackcloth having a wad of spirit-money suspended on either side to dangle over the ears and shut out the criticisms of relatives who may be dissatisfied with their management of the funeral rites or with the quality of the repasts provided for the assisting mourners.

The Buddhist priests arrive and hang upon the white screen three pictures of Buddha, which are worshipped by the members of the bereaved family,

especially by its women. Water is heated for the deceased to bathe in, and is put into a tub beside the coffin, and inclosed by a new mat. A paper towel and a complete suit of paper clothing are burned beside the coffin to furnish the spirit with suitable attire for the day's exercises. The Buddhist priests meanwhile chant an invitation to make use of the things provided. They continue to chant at intervals during the day, acting in concert with the Tauist priest, who takes the lead in conducting the spirit to Hades. For one or three days and nights, according to the wealth and faith of the family, the priests continue their incantations, ringing bells, sprinkling the altar with holy water from a pomegranate-branch, and burning incense whose smoke fills the court. A plank is supported at its ends by two stools, and represents bridges. The Tauist priest, followed by the eldest son carrying an armful of copper coins, and by all the rest of the family in file carrying lighted incense-sticks, goes on a circuit

through the house, court, or street, repeatedly crossing the mimic bridge. This is the exponent of the long journey made by the deceased across marshes, meadows, streams, and mountains toward the bourn from which no traveller returns. After many wearisome circuits, the priest stops and calls for the opening of the gate into Hades. An assistant responds that the gate-keeper's fee must first be paid, and the eldest son throws coins into the priest's bowl. After a turn or two more, the call is repeated, the invisible door is opened, and the spirit is supposed to pass in and to mount a lofty platform, from which it takes a final view of the house and village in which it has dwelt. The priests chant its valediction, saying:—

On the last, highest lookout now I stand,
And gaze toward home, with weeping loud and sore;
Those who go farthest on an earthly strand
May come again to kin and native land,
But he who enters hell returns no more.

The mourners wail loudly, and the spirit is considered to have departed into the realm of shadows. The party, led by the priest, now take the short return journey, crossing the mimic bridge but once; for they say:—

For going, ages scarce suffice;
The coming back takes but a trice.

The priest then brings a miniature artificial lotus-garden, on whose terraces are images of the immortals, and sets it whirling on its standard over a basin of clean water. The mourners throw coins into the basin, to secure an abundance of pure water for the use of the deceased in the nether world. Various arts are used by the priest, at this and other stages of the performance, to increase the amount of cash thrown into his basin.

At nightfall the offerings which supply the dead with the necessities of spirit-life are sent to him by burning them. Silver and gold coins, clothing of every sort and in many colours, opium and tobacco-

pipes, spectacles, wallets, boxes, horses, sedan-chairs, boats, and servants, counterfeited skilfully in paper, and costing hundreds of dollars, are offered by the descendants and friends of the deceased, and are consumed in little bonfires that fill the court-yard with flame, smoke and ashes. Married daughters bring armfuls of paper clothing and add it to the blaze, kneeling and leaning their heads against a bar from their looms. Neighbours and acquaintances bring packages of similar goods, and commit them, through the flames, to the care of the deceased, to be transferred by him to their own relatives in the region to which he is going. Some offer real articles, which are spread on tables, with edibles, and these are usually carried away during the night by poor souls still in the flesh. Supplies of paper goods are also burned for the poverty-stricken and friendless dead, who might without this pacification rob the beloved traveller of the things intended for his sole behoof. All night the fires glow, the smoke ascends, the priests chant and the mourners wail.

On the morning of the eighth day the priests usually depart, and the family resumes, in some degree, its ordinary occupations. Three times, at the new and the full moon, the married daughters of the deceased each bring a pig's head and a large steamed cake, and join their brothers in worship before the seat of the spirit in their father's house. On the sixth day of the sixth Chinese month after the removal of the seat of the spirit, the sons buy one cock, one water-melon, cakes, and incense, and offer them to their father's spirit, that being the day on which he, having been judged before ten courts in Hades, crosses its narrow bridge and passes into a region decreed to him according to his deserts. The cock wakens him, and is afterward presented by him to the keeper of the bridge; the melon and cakes are distributed on the route, and the incense is burned in ceremonious respect to the deceased. After the first hundred days, the dead parent receives offerings of food with the burning of incense and

spirit-money about ten times a year, including always his birthday and the anniversary of his death.

White is, in a general way, the colour of mourning. Sons, during the first three days, wear the tunic wrong side out and on one side of the body only. After that time they wear, like other mourners, garments of unbleached hempen cloth, except on the seventh day, when they and their wives wear sack-cloth tunics, usually hired from a shop at which coffins are sold. The sons do not shave their heads for one hundred days, and they wear mourning for twenty-seven months, during which time they cannot legally marry. Daughters and daughters-in-law put off mourning at the end of one year, when they resume their golden head-ornaments and don some bit of red.

The burial of the encoffined body is sometimes deferred for many years, awaiting the death of a spouse, or the favourable decision of a geomancer concerning a site for a tomb. As the prosperity of every man's descendants is thought to depend upon

his being laid in a spot so situated with regard to wind and water as will afford him undisturbed repose, the selection of a place of interment is sometimes difficult, and there are men who make their living by searching out good places for graves.

The grave being prepared, friends are informed of the burial, and they assemble at the appointed time to follow the coffin to the hills. The coffin is covered with a red pall. Two lanterns are tied together with a red cord, and arranged so as to hang one on either side of the coffin; and there may be as many pairs of lanterns as there are married couples among the descendants of the deceased. Small bags, with a red and a green side, are also hung upon the coffin, one for each member of the mourning household. The bags contain linen thread, cotton rolls, peas, rice, hemp-seed, and coins, emblems of longevity, fecundity, and wealth. They have an occult influence on the weal of the living.

Before the procession moves, twelve bowls of



SETTING OUT FOR THE CEMETERY

sonp, in which pellets of dough float, are offered, with prostrations, to the dead. The number twelve and the vernacular name of the pellets express completeness, and are a funereal charade. Four or more men, hired for high wages, bear the coffin. It is followed to the grave by male friends, all in mourning, with tall white caps. The women, with white scarfs on their heads, go but a short distance from the house to a fork in the road, where a lad has been stationed with a banyan-branch. There they burn incense, make obeisance to the coffin, break off a twig of the banyan, and return by a route other than the one by which they came. A convenient superstition preserves them from a long journey on their maimed feet, and declares that they "must not follow the dead to death."

The sons of the deceased carry each a staff of bamboo or of banyan, which is left at the grave. Spirit-money is scattered along the road to buy right of way from demons that might oppose. The coffin

being lowered, each person in the procession takes up some mortar in the flap of his tunie and casts it into the grave. When the pit is filled and rounded, sesame, whose vernacular name means completion, is planted on the top, to grow in sun and rain. A new, small, gilded image, that has been brought with the coffin to the tomb, has a dot added to a hieroglyphic upon it, changing the meaning of the said hieroglyphic from *king* to *lord*. At this instant it becomes a household god, and is carried back with reverence to be placed on the shrine of the lares in the house, and worshipped with oblations.

During three years, on the anniversary of the death, presents of paper clothing are sent to the deceased by burning them. So long as there are male descendants living, they worship the grave in the seventh month of each year. When the family becomes so large that a division of the estate and separate dwellings are expedient, the images of the progenitors are inherited by the eldest son.

CHINESE BABIES AND THEIR GRAND- MOTHERS.

I HAVE had frequent occasion to congratulate or to console Chinese women; and when I came near enough to them to discern the true source of their joy or their grief, I have seldom found it to be the same as that which floods an American woman's heart under the same circumstances. The tendency of their environment is to make them to the last degree earthly and sordid; and who searches out the foundation of their woes or pleasures usually discovers sooner or later that these have a money basis.

One day I said to a pagan Chinese woman, "I hear that your daughter has a son. I suppose you are pleased that the baby is a boy." "Well," re-

plied she, "if it were my son's son, I should be glad. The child would then belong to my own family, would live in my house, would have duties to me while I am alive, and would make offerings to me when I am dead. A daughter's son is of no use to its grandmother, though it causes her much outlay. A daughter is a troublesome and expensive thing, anyway. Not only has she to be fed, but there is all the trouble of binding her feet, and of getting her betrothed, and of making up her wedding garments; and even after she is married off she must have presents made to her when she has children. Really, it is no wonder that so many baby girls are slain at their birth!"

The welcome which a Chinese infant receives, and the rites attending its growth, vary with its sex, the social condition of its parents, and the number of its predecessors. The following account applies in full only to the first-born son.

Soon after birth, one small bowl of rice, one of

sugar, one of salt cabbage, and one of wine are placed beside the child. The smallness of the bowls indicates that he who eats from them will not be a gourmand. The food in them being such as robust men relish, indicates that the eater will be strong and will have a healthful appetite. A picture of the sun, the symbol of a bright intelligence, is cut from an almanac, dipped in the wine, and used to wash the child's mouth, after which it is made to swallow a few kernels of the boiled rice, a speck of cabbage, and a little sugar.

The child is wrapped in old cloth, and is usually laid in a shallow basket, suspended by cords from the roof-beams. It is first washed, one day, three days, or thirty days after its birth, according to the traditions of its father's family. In each case the family tradition probably took its origin from an ancestress who successfully reared many sons, and who was, therefore, supposed to have hit upon a lucky day for their first bath.

During the first three days of the child's life, the relatives of the father, near and remote, send congratulatory presents of pork, eggs, and vermicelli. One half of each person's gift is accepted, the other half being returned by the messenger who brought it. The mother's relatives also send presents, and of these the whole are accepted. The maternal grandmother puts into a pot having a nozzle one pound of cooked pork and twelve boiled eggs without their shells. She then wraps the pot in red, the colour of joy, and sticks into its nozzle a branch of pomegranate, suggesting fruitfulness; and she puts the whole into the centre of a large basket, surrounding it with a hundred ducks' eggs and a hundred hens' eggs, all uncooked. To this, the maternal great-grandmother, the aunts, the cousins, and the old neighbours, add presents of pork and vermicelli, and the whole is sent to, and accepted at, the home of the little new-comer. During the first three days, the house is kept astir, and the paternal

grandmother made busy, by the arrival and departure of messengers with gifts.

From the fourth day to the ninth, the mother and infant are supposed to require rest; and during that time friends make no calls and send no messages. After the birth of the child, the mother eats pork and eggs, but abstains from fish, the latter being considered too heavy a diet. On the ninth or the twelfth day, family customs varying, and the day being often decided upon by a soothsayer, she partakes of fish. On the same day, the gods of the bedstead and of the kitchen are worshipped, offerings being made to them by the paternal grandmother, or some other female relative. Afterward, a bowl of sweet soup and a bowl of cooked vermicelli are carried to each of the relatives and friends of the father, those who sent presents during the first three days. On no account must any donor be forgotten.

When the boy is about a month old, on a day indicated by certain omens as lucky, his head is

shaven for the first time. Elaborate preparation for this event must be made by the maternal grandmother. She must then present to her grandson at least four jars of bean catsup, one jar of confectionery, one jar of pastry, one jar of sugar, one jar of dried fruit, a primer, an inkstand, two pens, two cakes of ink, five hats, twelve sorts of garments, two scarfs in which he may be tied upon his mother's back, two razors, two cotton rolls ready for spinning, and two eggs coloured red. The first five are for the use of those who take care of him, the second five are to encourage him to make an early beginning in his literary career, and the remainder are for immediate service. With the razors, his head is shaven in spots, many little tufts of his black hair being left to presage the number of trunks his future bride will require for packing her trousseau. The two cotton rolls then serve as a sponge to wash his little pate, and the two red eggs are rubbed gently over it, after which their shells are removed,



GOING TO VISIT A MARRIED DAUGHTER

and they are cut in small pieces with a thread, put into a bowl, and partaken of by all the assembled relatives and by the children of the neighbours. The eating of the egg is looked upon as an expression of love and a pledge of future kindness toward the child.

The making ready of all these things to be presented at the head-shaving requires many months of time, and often forces the maternal grandmother to severe personal economy. Then, if the infant proves to be a despised girl, much of her labour is wasted, and must all be repeated until a boy has been duly welcomed in her daughter's house. Every woman has these things to do, not because they are enforced by imperial law, but because they are what other people expect and require from her.

If the child be healthy, and its relatives meet with no misfortunes, so that blind fortune-tellers and expositors of demonolatry are not called to interfere in its fate, it may live and grow for a few

years uneventfully. With its bead-like black eyes, its serious little chrome-yellow face, and its parti-coloured garments rivalling in brightness the hues of the macaw, it is one of the queerest bits of humanity to be found on the globe.

GAMES OF CHINESE CHILDREN.

THOUGH Chinese children are habitually grave, and always quiet when in the presence of their elders or superiors, and although they are often engaged in assisting grown people in hard work, they are like other children in having many sports.

Little Chinese girls seldom amuse themselves with dolls, but they frequently acquire skill in playing with a single ball, hitting it with foot, forehead, or hand, as it bounds from roof, wall, and floor. The player often whirls quickly around while the ball is in the air, and meeting it upon its rebound, sends it up again. Some girls are expert in tossing marbles, keeping as many as five in air at one time. Both boys and girls play with tops and shuttlecocks, but boys alone fly kites.

In many games a servitor or leader is chosen in the following way. The children stand in pairs, and each suddenly thrusts out an arm with one digit extended from the closed fist. One or the other, in each pair, is vanquished if he holds out a finger reckoned to be of lesser power than the one extended by his neighbour. The thumb is counted as the local idol; the forefinger as a fowl; the middle finger as a gun; the ring finger as a fox; the little finger as a white ant. If a thumb be opposed to a forefinger, the thumb vanquishes, because fowls are commonly slain as offerings to idols. If a thumb be opposed to a middle finger, the thumb vanquishes, because a god is greater than the gun, which is often used to announce the presence of the gods. If a thumb be opposed to a ring finger, there is neither a victory nor a defeat, because gods and foxes are supposed to be always on friendly terms, and so there must be another trial. If a thumb be opposed to a little finger, the thumb is vanquished, because

white ants often devour idols. If a forefinger be opposed to a middle finger, the latter is victor, because guns destroy fowls. If a forefinger be opposed to a ring finger, the former is conquered, because foxes eat fowls. If a forefinger be opposed to a little finger, the latter is defeated, because fowls eat white ants. If a middle finger be opposed to a ring finger, the latter is defeated, because guns kill foxes. If a middle finger be opposed to a little finger, there must be another trial, because guns and white ants have no mutual influence. If a ring finger be opposed to a little finger, the same result follows, because foxes and white ants have no known relationship to each other for either good or ill. When the vanquished in each couple is declared, then these defeated ones pair off, and compete among themselves, until a servitor is announced by the showing of the last pair of hands.

In a game called "The Mud Turtle," a "mother-turtle" is chosen in the way above described. Then

each player furnishes a pair of shoes, and these are given to the mother-turtle to cover as her eggs. She piles them in the middle of the floor, and sprawls over them, turtle-like, on all fours, guarding them from prowlers. The other children steal the eggs at every opportunity; but any prowler who is touched by the turtle's hand or foot must take her place. The eggs that have been stolen must be brought back by the turtle who lost them, payment being made in forfeits to the successful thief.

Blindman's-buff is played under the title "Fishing-by-hand." A limit is set, beyond which none may pass during the game. The leader holds her right arm level, with the palm of her hand downward, and the other players touch her palm with the point of the index finger. Whoever she can catch, by suddenly closing her hand upon the finger, must put on the blinder and become "fisherman." If the blinded fisher calls out, saying, "The tide is rising," the fish must clap their hands to suggest their

activity in high water; but if the fisher says, "The tide is falling," then the fish must steal about cautiously, as if they had but little water to sport in. When a fish is caught, the fisher must guess its name before taking off the blinder.

A game of hide-and-seek is played under the name of "The Butcher's Account." Each player chooses a colour for his marks, using charcoal for black, chalk for white, a fragment of soft tile for red, a bit of stucco for gray. The servitor leans her head against a wall, closes her eyes, and remains to be the seeker. The other children take their marking material, and go off and make each a mark somewhere within the limit agreed upon. Any one who is at any time called by the seeker must instantly respond to her name. When all the markers have returned, the seeker takes their pencils and goes to find their marks, crossing each mark with its own colour. If the seeker fails to find any of the marks, she has to pay a forfeit to the one whose mark she fails to find.

A game resembling that of "Button" is played by ranging several children in a row within some area large enough for them to run in. The servitor holds a fruit-pip between her hands, and passes along the line of players, pretending to deposit something in the hands of each, and saying as she goes: —

Something for all, a pip for one;
Four-o'clock seeds and pineapple bun;
Pewter, peas, and powder. *Run!*

At the word *Run*, she who has received the pip speeds toward a place of refuge in a room previously agreed upon, and the others try to catch the runner before she reaches the refuge. If the fugitive is caught, the pip goes back to the servitor, and the game begins anew. But if she who holds the pip reaches the refuge, those left behind give themselves names; perhaps of flowers, perhaps of animals, perhaps of articles of furniture. The servitor then calls out to the pip-holder, telling her all the names

chosen, and asks which she will take. She mentions one of the names, and the one so named must go and bring the pip-holder pick-a-back to the playground, taking the pip from her before starting on the journey. If the carrier forgets to secure the pip before returning, she who holds it may again run to the refuge, and the carrier must a second time bring her out pick-a-back.

In a game called "The Water Sprite," the servitor acts as sprite, and stands in the middle of a hall taken to represent a river. The players range themselves along the sides of the hall, as if standing on the banks of the stream, and then all in a file make the circuit of the hall three times, singing:—

Years glide along, and the third one is here :
Whom will the water-sprite take this year?

The couplet is an allusion to a popular superstition that when one person has fallen into a well, pool, or creek, another will, after three years, be pulled

in by the resident demon. So, after the lines of folk have three times crossed and recrossed the pretended stream, they return to their places on its banks, and thereafter the sprite waiting in its waters tries to catch whoever crosses it. The folk run to and fro, and when one is caught between the banks, he takes the place of the sprite, who then joins those on the banks.

A game involving much muscular exercise is called "The Lame Chicken." It is played by jumping on one foot between shoes that have been placed across a road, with intervals of about ten inches. When the end of the line of shoes is reached, the last shoe in the line is kicked away by the "lame" foot, and then it is picked up and carried back over the route, to the other end of the line, when a second shoe may be likewise kicked away and picked up before returning. Only one foot may touch the ground, and may touch it but once in each interspace. No shoe may be touched except the ones

which end the line, and the shoes kicked away must be picked up without putting the "lame" foot upon the ground. When the "chicken" violates any of these rules, he must at once give place to another performer. The shorter the line, the more difficult it is to collect shoes, because each shoe taken involves turning around without using the "lame" leg. The winner in the game is he who has at the end of it the greatest number of shoes. These are redeemed by their owners, as forfeits.

A game called "The Water-demon Seeking a Den" is played by five persons precisely as is "Puss-in-the-Corner." This is a native, not an imported game; and no one knows whether Chinese and European children invented it independently, or whether the knowledge of it was inherited by both from ancient, common ancestors. The same may be said of "The Cat's Cradle," which is made with a string, and passed from one pair of hands to another pair, precisely as among children in Amer-

ica and Europe; but the Chinese call it "Sawing Wood," in allusion to the final act in the performance. Possibly the games of children may give, as do languages, a clue to the descent of nations.

"A Water-wheel" is made by a goodly number of children, of nearly the same height, joining hands and forming a circle, all facing inward. Then two of the children raise two arms to form an arch, and those opposite them in the circle pass under the arch, followed in order by their successors in the circle, until all have passed the arch. The children, who should never unclasp their united hands, then all face outward. Those who first passed under the arch now quickly raise two hands, and those opposite them in the circle pass under, and the children follow, till all in the circle again face inward. This may be indefinitely repeated, and if the movement be smooth and rapid, and if the children meanwhile imitate with their voices the sound of bubbling water and of a creaking wheel, the play is a very pretty one.

When the children "Make a Centipede," they join hands, the tallest at the head, and the others ranged in order of height down to the smallest at the end of the line. Each child then puts his head under the arm that is nearest his taller neighbour, and follows him in a route which is dictated by the movement of the tallest.

For "Turning the Wheel," a strong jar or a round stone may be used as a hub, which is laid upon a smooth, solid surface. Four or five children, facing each other, and placing their feet firmly upon the hub, form the spokes, and an equal number, alternating with the spokes, and standing on the ground, form the fellies. Each child then joins hands with its nearest neighbours, and the fellies walk, all in the same direction. If the spokes be rigid, and the fellies firm, the wheel thus composed turns round and round, the hub revolving in its fixed place.

Other games give exercise to mind and muscle, and have the charm to which children, the world

over, are most susceptible, that of appealing to the imagination. "The Hornets" are imitated by children cuddling around a chair or a tree, as their nest. Two grass-cutters come along and pretend to cut grass thereabout, talking meanwhile of current events. They finally sit down to rest and smoke, and while so doing they discover the hornets' nest. They agree to burn it, and pretend to hold their pipes to it to set it on fire. The hornets then rush after and sting them, using their forefingers as stings. The men run, the hornets pursue, until the tired stingers return to their nest, or the grass-cutters reach home.

In the play of "The Dog-buyers," one child personates an old man who lives among the mountains and rears fine dogs. Several children retire with him behind a door, and represent his pets. Two or three other children personate villagers who have heard of the excellence of the old man's dogs, and who desire to buy puppies. These walk several

times over stairs or benches, which represent rugged portions of their supposed journey, singing as they travel:—

Up the hills and down the dales,
To buy little dogs we go ;
Through the woods, across the vales,
To buy little dogs we go.

When they knock at the old man's door, he inquires who is there, and they tell him their errand. Without opening the door, he replies in a surly manner that the puppies have not yet got their eyes open, and cannot leave his house till they are larger. The would-be buyers return over the road by which they came, and soon make the journey a second time, singing as before. Again they make their request at the old man's door, and again he attempts to delay the time of their taking the puppies; but they insist upon seeing his stock. When he can no longer withstand their demands, he opens the door, the dogs rush out, barking, snarling, and paw-

ing the buyers, so that they run for life, pursued by the dogs. The bravest of the strangers seizes a dog and drags it away with him, and the other dogs retreat to their master.

In playing "The Vegetable Garden," all of the children, except three, arrange themselves as vegetables in garden-beds. A green-grocer then comes with the gardener, comments upon the size and quality of the vegetables, bargains for them, and agrees to pay a certain price for the whole. The amount being accepted, the gardener promises to pull and trim the vegetables, that they may be ready for the grocer to carry away the next morning. The gardener and the grocer then depart, but the gardener soon returns, pulls up the vegetables, trims off their leaves, and lays them on the ground to dry. When he has gone, the night is supposed to come on, and with it comes a thief who carries off all the vegetables to his hiding-place. He has a pole over his shoulder, and to this he attaches the vegetables

by their hands, and they walk along with him. The morning having come, the grocer goes to take his vegetables and finds the garden empty. He seeks the gardener, who is appalled by the disappearance of the produce, and both go in quest of the thief. After much search, they discover the vegetables, stacked up in a corner, and determine to lie in hiding and await the coming of the thief, that they may catch and punish him. He appears, they seize and bind him, and while the gardener marches him off to the magistrate, the grocer carries off the vegetables hanging on a pole.

In the next scene the thief may be tried before the magistrate, and condemned to pay for a puppet show for the amusement of the populace, and in this scene the vegetables appear again as puppets.

SCHOOLS AND SCHOOLING.

AN error that has shown great tenacity to life, after many contradictions, remains extant in recent books, in the statement that education is universal among the men of the Middle Kingdom. As a matter of fact, not more than one Chinese man in a hundred, taking the empire through, knows how to read, and still fewer can write a letter. Of women, not more than one in a thousand can read, and these are members of wealthy families, and have, in the happy past, been the domestic pets of their learned fathers and brothers. Only boys go to school.

There is no system of public instruction, and all learning is acquired in private classes. A man who has sons or grandsons whom he wishes to educate, and who may be called a self-elected trustee, finds

out how many of his friends and neighbours are willing to join in the establishment of a school, and will pay the usual rate for the instruction of a pupil — two or three dollars in silver, one peck of rice worth from thirty to fifty cents, and a hundred copper cash, worth nine cents. From ten to twenty boys are enough to meet the expenses of a school. The trustee hires the teacher, and becomes responsible for the payment of his salary, as well as for as much rice, fuel, tea, tobacco, and paper as will supply his needs. The teacher expects, besides, from each pupil, a small present of cash, amounting to from three to five cents, at each of the six festivals of the school year. The income of a teacher, in a village school, seldom amounts to more than thirty dollars a year beyond current expenses. A teacher who has taken a literary degree may receive from fifty to ninety dollars a year, but he is usually employed as tutor in a city.

The trustee provides a schoolroom, which is often

an ancestral temple or an empty dwelling-house. He also supplies the teacher with a chair, desk, bedstead, and cooking-utensils. Each pupil brings his own desk, stool, and whatever else is required by him in the schoolroom, including what are commonly called "the four gems of the study"—the brush used in writing hieroglyphics, the cake of ink which is rubbed upon a wetted inkstone to make the pigment in which the brush is dipped, the inkstone, in which there is a little well to hold water, and the set of books to which all aspiring youths devote themselves.

On the day of opening the school, the trustee makes a noonday feast, to which he invites the teacher and as many other guests as will make a party of eight. These guests sit down at two small square tables. After dinner the pupils assemble, and the teacher pastes upon the schoolroom wall a sheet of paper upon which he has written, in large characters, the name of Confucius. On a table, set

as a temporary altar before the revered name of the philosopher, are placed lighted candles, censers, three cups of tea, and some packages of molasses candy, made into tubes symbolic of the unobstructed mind. Before this altar the teacher and pupils burn incense-sticks and spirit-money in homage to the sage. The teacher stands nearest the altar, and the boys, grouped behind him, kneel with him, and thrice bow the forehead to the floor. The teacher then informs Confucius of the day, month, and year in which the school is opened, and prays for his favour, saying: "Oh, greatest and holiest of sages! Bless these thy disciples; open their understanding, and make it easy for them to learn. When they write, make their wrists flexible as willow withes, and when they recite, make their words to flow like water in a mountain brook. Help them to compose both in prose and verse, and to attain literary degrees." The obeisance to Confucius having been thrice repeated, the teacher stands beside his chair, and the pupils

one by one pay homage to him by kneeling once and touching the floor with the forehead. The trustee then distributes the molasses candy among the boys, and they take it home and present it to their parents and friends. The name of Confucius remains upon the wall during the year, and is worshipped by the pupils, each by himself, on the first and the fifteenth day of every lunar month, and at all the chief festivals. At the end of the year the teacher and pupils again worship it together, with the same formalities as at the opening of the school, and then take it from the wall and reverently burn it.

The school opens about a month after the New Year, and continues, in a desultory way, for eleven months. The teacher goes to his native place whenever there is a dramatic performance, or any other festivity of especial importance there. He also goes when the rice is harvested and he needs to receive his share of the produce of his farm, when there is a funeral in his clan, and when there is a birth or

a wedding in his family. He is also absent for a few days at each of the stated festivals—that of worshipping at the tombs of the ancestors, in the third month; that of the races of the dragon boats, in the fifth month; that of homage to the god of the bedstead, in the seventh month; that of the harvest-home, in the tenth month; and that upon the shortest day of the year, in the eleventh month.

The pupils expect a vacation, on their own account, whenever a play is performed in their village, and they easily get leave of absence when domestic duties call them from study. Truancy is, however, punished by the rod. Every forenoon and afternoon each pupil, as he comes, takes from a cup upon the teacher's desk a tally which he lays before the teacher. If any tally remains too long in the cup, the teacher sends some pupil to bring the truant, and, unless the parents come to explain his absence, he is whipped. After all the boys are accounted for, the teacher replaces the tallies in

the cup, and, thereafter, if any boy desires to leave the room, he must take his tally and lay it before the teacher, replacing it when he returns.

It is customary for all the pupils to go to the schoolroom at dawn silently to con their lessons. When the sun is well risen, the eldest boy knocks at the teacher's door and asks permission to recite. The teacher emerges and hears the recitation, and the pupil then goes home to his breakfast. When all have recited and breakfasted, they return to sweep the schoolroom and wash the teacher's dishes before beginning study again. About noon they go home to dinner, and play until the middle of the afternoon, when they resume their lessons, and continue study until sunset. After their early supper, the older ones go back to the schoolroom for study during the evening.

The teacher is usually accompanied by a son or nephew, who does his cooking, and benefits by instruction with the local students. The pupils all

assist the teacher in his simple housekeeping, and their mothers do his washing, mending, and sewing, without other compensation than his diligence in imparting knowledge to their sons. When the teacher has ascertained which woman is most expert in the cutting and making of garments, he honours her by sending his cloth to her to be made up.

A story is told of a schoolmaster who bought just enough of cotton fabric for one tunic, and sent one of his pupils home with a message to his mother to make of the cloth a tunic to wear in the street, a gown to sleep in, two pockets for carrying books, and a face towel. The mother feared to offend her son's teacher by sending back the material uncut, and as there was not enough of it for anything more, she made a tunic, and told her son to take it to the master and say that his sewing was finished. If the master inquired for his sleeping-gown, the boy was to point to the tunic and say that, when it was slept in, it would be a sleeping-gown. If he asked

for the two pockets for carrying books, the boy was to direct his attention to the upturned ends of the wide sleeves as a suitable and common receptacle for books; and if he said anything about the towel, the boy was to suggest that it was there, in the flap. The pupil carried out the plan and got credit for having a shrewd mother.

Those who are anxious to have their sons make rapid progress, encourage the teacher by presents of dainties. A woman who wished to have her son's teacher well disposed toward him sent the master a skilfully prepared dish of fish, with vegetables surrounding it. But instead of sending the whole fish, she savingly cut out its middle portion and joined the head and tail parts so nicely that she hoped the removal of the best half would not be discerned.

The teacher enjoyed the savoury odour as the plate appeared, and sat down to it in expectation of a luscious meal. He ate it with pleasure, but he thought that a fish having so large a head could

not so suddenly dwindle into a tail. Therefore, having eaten up his dinner he wrote upon the plate: —

A big perch makes a savoury dish,
In a chowder, in broth, or in pickle :
But the head is as void as a drum,
And the tail is as thin as a sickle.

The boy took the plate to his mother, and read to her the verse upon it, and she sent him back to the teacher with the following message: —

In my house, things are not as in yours ;
There is dearth in the pot and the griddle ;
The old grandmother wanted some fish,
So I stole a wee bit from the middle.

The teacher could not complain when a woman showed regard for her mother-in-law as well as for her son's teacher, and he thought it worth while to instruct diligently a boy whose mother could compose verses.

The course of study includes only reading, writ-

ing, and composition. Any one who desires to learn arithmetic, calculation on the abacus or computing-machine, letter-writing, and the art of detecting counterfeit money, must study these branches under one or more specialists who fit young men for commercial pursuits. The reckoning of accounts, the writing of epistles, and the inspection of coins are each a vocation whereby many men earn their living. The course of those who hope to be true literati lies distinctly among the classics.

The Chinese primer is an ancient book of rhymes with three monosyllables in each line. After this follows the book of one thousand different characters, metrically arranged in lines of four words. Having mastered these, the student plunges into the revered conversations of the sages, taking in order three books of Confucius and two of Mencius. These are all committed to memory. When they have been thus mastered, the learner returns upon his route, and studies each of these books with notes and a

commentary, supplemented by the explanations of the teacher. After that, he studies a volume which contains all five of these books, with more extended notes on the whole; and he endeavours to get light upon the text by reading the expositions of many authors, and by listening to the conversations of the learned.

The beginner in study takes his book to the teacher and hears him read a column or more, after which the pupil returns to his desk and reads this lesson aloud, until he can recite it without looking at it. He then takes his book again to the teacher, turns his back to the master, and recites what he has learned. This is called "backing the lesson." In this way the pupil commits the whole book to memory, and he is expected to learn it so thoroughly that he can at any moment repeat the whole of any passage whose initial words are mentioned to him.

Writing begins soon after reading. At first, the

learner blackens, with a little brush dipped in pigment, the red hieroglyphics printed in his copy-book. When he can do this neatly, he traces the same upon transparent paper laid over the copy. Later on, he copies from the books he reads, and, still later, he writes from memory.

Composition, which is regarded as the real test of scholarship, is begun at an early age. Just before the noonday recess, the teacher writes a sentiment, a proverb, or a proposition upon a slip of red paper, and pastes it upon the door. Each boy, as he goes out, reads the line, and in the afternoon renders to the teacher another line which will, with the first, make a couplet. The more advanced a pupil, the more time does he devote to composition; and odes, blank verse, ballads, and madrigals are followed by the highest style of prose, written in imitation of the classics.

All honours, social, pecuniary, and official, await the scholar, and the teacher has always at hand

illustrious examples to hold up for the emulation of those who become discouraged. Among the ancients, as among the moderns, many who were poor or stupid rose to eminence by sheer diligence and self-discipline. The teacher tells of So Chin, who, being afflicted with drowsiness when at his nightly studies, thrust a needle through his flesh so that pain might keep him awake; and of the restless Sai Lin, whose active body revolted against sitting at his books, and who cured himself of a constant disposition to rise and leave them, by placing a pail of cold water where his feet would be immersed in it whenever he stood up.

A warning is given in the career of the unscrupulous Pang Kien, who cut off the ends of the straws that his teacher told him to arrange evenly, while the careful and honest Sung Pin separated a similar bundle and laid the straws straight, one by one, and found that they were all of uniform length without cutting. The character thus manifested by the two

showed their teacher which of his pupils would best repay his efforts, and his judgment was justified by the event, for Pang Kien came to no good, while Sung Pin won renown and wealth, and great honour came through him to his preceptor. Such examples stimulate the ambitious student, and he has, besides, ever before him the hope of a first place at the examinations.

The preliminary examinations are held twice in every three years, at the chief city of the district. No less a person than the district magistrate, who has himself taken three literary degrees and the title of "Advanced Scholar," conducts the examinations. They are continued twenty days, and at the end of that time the names of all the students, ranged in the order of merit, are placarded on the wall of the Confucian temple. A hundred or two who rank first among the thousand or more that have entered for examination are considered suitable candidates for the first literary degree, that of

"Flowering Talent," and these are invited by the magistrate to a banquet at his residence.

A month after the examination at the district city, another, at the departmental city, is conducted by a chancellor, a member of the National Academy, sent from Peking. He who succeeds in this examination takes the degree of Flowering Talent, and receives an ovation on his return to his native place. He may afterward go to the provincial capital, where, once in three years, an envoy of the emperor superintends the examination of those who have taken the first degree and aspire to the second, that of "Promoted Men."

Having attained the rank of a Promoted Man, the student may go to Peking and there be examined for the third degree, that of "Advanced Scholar." He who takes this degree becomes "An Expectant of Office," and is sure, sooner or later, of position, power, and riches.

Many strive for the first degree until they are

gray-haired, and fail of attaining it; while others gain the third even in youth. It is said that "in these degenerate times, it is not as it was of old," and that money often secures the coveted degree that scholarship fails to win.



A FAMILY MEAL

MEASURES OF TIME.

TIME is the one good of which all men have the same amount. Other valuable possessions are unequally distributed; but the hours are of like length to all. The use of time is ultimately a matter of free will, and constitutes the main difference between the weak and the wise. One who is so conscientious as to hold in careful regard other people's time, is evidently on the road to perfection.

The Australian savage who notes only day and night, and the European who habitually carries a watch marking the seconds of which he heeds the flight, are at the two extremes of human culture. The Chinese are midway between. They have gone as far in civilization as any men who have no clocks.

The longest fixed measure of time among the Chinese is a cycle of sixty years, invented in the reign of the Emperor Hwangti, 2637 years before Christ. This sexagenary cycle is the only Chinese measure of years, and is used not only throughout China, but by the Mongols, the Coreans, the Japanese, the Loochooans, the Annamese, and the Siamese. When Tennyson declares fifty years in Europe to be better than a cycle in Cathay, his affirmation has less emphasis than he intends, and less than the truth warrants.

The seventy-fifth great cycle ended in 1863, with the 4500th year of Chinese annals. The great cycle is made up of six cycles of ten, called stems, and five cycles of twelve, called branches, the stems and branches being contemporaneous. Each year is designated by two monosyllables, the first of which denotes the place of the year in the cycle of ten, and the second of which denotes the place of the year in the cycle of twelve. The ten stems have a dual combi-

nation, and the pairs agree respectively with the five elements, wood, fire, earth, metal, and water, and also with the five planets, Jupiter, Mars, Saturn, Venus, and Mercury.

The names of the twelve branches are also the names of the twelve signs of the zodiac, of the twelve points of the compass, and of the twelve hours of the day. Each is symbolized, and is supposed to be dominated, by an animal, and the names of these animals are the common appellations of the years. These symbols are the rat, the ox, the tiger, the hare, the dragon, the serpent, the horse, the goat, the ape, the cock, the dog, and the boar. If you ask a Chinaman in what year he was born, he is apt to mention only the name of the animal symbolizing his branch, and to leave you to do the necessary reckoning. The stems and branches are supposed to rule individual and national destiny, and they enter into complex and abstruse geomantic and astrological calculations, and furnish the basis

for the elaborate operations of myriads of fortune-tellers and soothsayers.

Epistles and business documents are dated according to the year of the reign of the present sovereign.

The Chinese year contains either twelve or thirteen months, which correspond closely with the moon's changes. The first day of the month is new moon; the middle of the month, full moon; and the end of the month, old moon. There are either twenty-nine or thirty days in a month, and the number of days in a certain month may be different in different years. The calendar for the year tells the number of days in each month for that year; and when one wishes to know whether there are twenty-nine or thirty days in the month he inquires, saying, "Is this month a greater or a lesser one?" One year in every three has an intercalary month, some month being repeated, and called the second fifth month, or the second eighth month, as the case

may be. Any month, except the first or the twelfth, may be thus repeated. There is no division of time into weeks, and the native Christian keeps his Sabbath in the midst of a populace pursuing week-day avocations. Days are designated solely by their order in the month, as first, second, third, etc.

Holidays are numerous, and certain trades celebrate on special days the birth of illustrious founders or of patron saints. There are also many local festivals, beside the seven great feasts kept by the whole nation. The New Year is universally observed; for he who would be prosperous during the entire year must, on its first day, wear new clothes, eat good food, hear only cheering words, and think only happy thoughts. As it takes several days to prepare for, and several days to recover from, the enjoyment of New Year's, there is an utter cessation of other business for about two weeks at this festival. Then follows the feasts of the full moon of the first, fifth, seventh, and eighth months,

and the vernal and autumnal equinoxes. At all the festivals there is much worshipping of the gods, with offerings of spirit-money and edibles. Indeed, all the festivals are nominally in honour of the deities, and every pious native observes them. Unhappily, among the Chinese, and some other people, probity is not in direct ratio to piety. The devoutest pagan is not the most trustworthy. The days, beginning at 11 o'clock P.M., are divided into twelve periods. These two-hour periods are again divided each into eight periods. This period, fifteen minutes in length, is the shortest fixed Chinese measure of time.

Contrivances for marking the time are few and simple. In the city of Canton there is a very ancient bronze clepsydra, in which the water leaks from a large ornate vase, and fills a smaller vase in just two hours, while the leakage from the lesser vase fills one an eighth as large in just fifteen minutes. Portable sun-dials are common in the

shops, and so must be in demand, though they are not often seen in practical use. The dial is a square box, a few inches across, with a compass in the centre. When opened in the sunshine, and so placed that the needle points south, the raised lid of the box casts a shadow on a disk surrounding the compass and bearing lines which denote the time of day.

When the sun is visible, the Chinese judge very accurately of the time by its altitude. Short periods are indicated in speech by all sorts of familiar incidents, such as, "The time it takes to eat a meal," or, "As long as it takes an incense-stick to burn out." Hour and minute glasses are unknown; but pastilles are sometimes burned, when brief similar periods of time need to be marked. Medicines are not usually administered at exact intervals, nor in the night. I once had occasion to insist on some doses of medicine being given during the night, at intervals of exactly two hours. There was, in the

family, no visible means of ascertaining the time, but I was earnestly assured by the relatives of the patient that the medicine would be given at the required moment. After considerable insistence on my part, the old mother, acting as nurse, endeavoured to alleviate my anxiety by informing me that she had a reliable means of knowing the time of night, for, like everybody else, she was acquainted with the fact that she breathed through her two nostrils alternately, the change from one nostril to the other being made exactly on the hour! I have been gravely assured by the Chinese that they respire through the right nostril from 11 P.M. to 1 A.M., and then through the left nostril from 1 A.M. to 3 A.M., and so on throughout the hours, both nostrils giving exit to the air just at the passing of one hour into the next.

American clocks are now generally seen among the brie-a-brac of wealthy Chinamen; but the masses of the people have no time-pieces. As a consequence.

appointments are made with a broad margin for waiting, and he who meets one within an hour or two of the time fixed, is thought to practise that punctuality which is the politeness of princes.

LEGAL PROCESSES.

A COMMON saying of the underlings that swarm in a yamun, the official residence of a Chinese magistrate, is that "Rice does not grow on a court-house pavement." That means that clients who expect to have business attended to, must provide the constables with means of subsistence. The yamun is a spot where two common proverbs are verified. The one is that "When the moneyless speak, the hearer hastens away," and the other is that "If you have enough money, you can hire a demon to turn your mill." Success needs be certain before a suit is entered upon, for "If you hit a tiger and do not kill him, you become his prey."

There are fixed days, four or five in each month, when complaints may be legally entered at the

yamun. By force of bribery they can also be entered upon other days, and be pressed so rapidly on their course as to take the defendant unprepared and at great disadvantage. Any one who wishes to bring a suit before the magistrate, first buys, for about five cents, a sheet of paper bearing the official stamp of the incumbent. He then goes to a scribe known to be competent, and for a dollar or more, gets him to write the complaint in terse phrases. He then takes it to a certain bureau in the yamun, where a clerk reads it and stamps it, for a fee of forty cents and upward, depending on its importance. If the statement is not clear, if the case be complicated, or if the payment be reckoned insufficient, the clerk declines to forward the paper to the magistrate. If the plaintiff be destitute of money or of social influence, his suit will strand in the first bureau. If he be rich and powerful, and the charge be against any one who has personal acquaintances in the yamun, the defendant will receive unofficial

information of the complaint, and the case will be settled privately. If the defendant apprehends the entering of a charge against him, he prepays some one in the yamun to remain on the watch for it and send him a copy of the complaint as soon as it is entered. He then has time to prepare for the fray, if he decides on battle.

The amount of money given to the underlings of the court determines the speed with which the complaint reaches the hands of the magistrate; and then if there be no personal gain in the case, the magistrate gives the plea no attention, plaintiffs being many and lucrative business pressing.

The plaintiff then enters in the same way another complaint, backed up with more money, and perhaps by influential allies whose interest he has managed to secure. When the pressure from outside has become so strong as to force action, the magistrate sends from four to seven constables to the house of the defendant, and these emissaries quickly measure

the breadth of the opportunity for plunder. Even the poorest can be made to yield some sort of profit, according to the saying, "If chaff is squeezed with sufficient force, it will yield oil." The family usually flees on the appearance of the constables, and the latter smash dishes and break furniture till some responsible negotiator presents himself. The constables then declare their intention of hauling to prison a certain member of the household. That individual is always absent, and is said to be visiting a distant relative, or to have gone abroad on business. A bribe and a breakfast is offered, but the harpies are not easily appeased. They bluster, poke holes with their staves in the tile roofing, batter the iron pans, dislocate the tables, and threaten arrest, till a sum of money, as large as the afflicted family can, by begging, borrowing, and pawning, scrape together, is handed over to them. Meantime, they are invited to smoke opium; a fowl is caught and put in the pot; pork and wine are bought, and a meal, that

must not be less than a banquet, is served to them. Not until they have wrung the utmost possible out of their victims, can they be induced to depart.

If they are received instantly, with speedy dole of viands, opium, and silver enough to constitute what they consider a reasonable as well as seasonable offering, they may return to the yamun and report that there is no cause for action in the case.

Should the accused at once allow himself to be dragged to the unspeakable filth and horror of a Chinese prison, he would have no food beside what his relatives could bring him, and he might remain there for years, untried, but already condemned, and fully in the power of his enemies. No one thinks of suffering arrest as an alternative from the exactions of the yamun-runners.

If, after the first visit of the constables, no counter-charge is entered at the yamun, their visits are repeated until the family is ruined. The counter-statement is entered in the same manner as was the

complaint, and with like expenses. The constables then turn their attention to the plaintiff, who goes through a process similar to that suffered by his opponent. He expostulates, feeds, and fees them till they pocket their warrant for his arrest, and go back to the yamun with a report favourable to their last client. He then sends another written complaint to the magistrate, and the whole programme is repeated, again and again, till one party or the other succumbs. The suit is a sort of wrestling-match, in which the strongest must finally win. Justice has no influence in the result. It is not therefore strange that every Chinaman wishes above all things to belong to a powerful guild, in which mutual interests will impel every member to put forth his strength for the common weal, and in which the united force of the organization shall be sufficient to protect each constituent.

The party that is first worn out in the struggle, or who first foresees his own failure, engages an

agent who acts as a mediator between the contestants; and sooner or later an agreement is made for the settlement of the ease. The defendant then engages an advocate, usually a petty official, to withdraw the ease from court. He invites his advocate to a supper, and under his advice offers the yamun-officers a certain number of repasts, in compensation for the trouble his ease has given them. The repasts are represented by money, and are reckoned at about ten dollars a meal. The poor man must pay several tens, the rich man several hundreds, of dollars, as cost of withdrawal from court. The advocate must also receive compensation, including a present of a pair of shoes, to replace those he is supposed to have worn out in running to and fro upon his client's business.

When no settlement outside the court appears possible, then the whole effort of each litigant is to get his opponent brought before the magistrate. To accomplish this, he must fee the constables till they

bring the prisoner. The one who knows himself to be in the wrong, strives by every means in his power to avoid confronting his accuser. If the trial is actually brought about, both endeavour to get influential friends to accompany them into court, and to appear as important as possible in the eyes of the magistrate. The two litigants kneel before the magistrate, who is himself statute, jury, and judge. Each suitor personally presents his side of the question at issue. Witnesses may be summoned, and may be separately tortured till they tell the truth. At the end of the examination, the judge throws down a tally on which is marked the number of blows the culprit is to receive, or else gives severer sentence. Blows, banishment, and decapitation are the three methods of punishment for ordinary crimes.

The popular dread of legal processes is expressed in many current sayings, such as, "It is better to live on garbage than to go to law"; "To win a lawsuit reduces one to penury"; "If you consort with

beggars, you may have a handful of rice given to you, but if you go among lawyers, you will lose your last coin."

As a rule, no official attention is given to any crime until demand is made by the wronged; and the gaining of protection from the magistrate depends on the acumen with which the case is set before him.

On a plain that I have often traversed, north of Swatow, there was, a few years ago, a little village inhabited by a small and weak clan, surnamed Stone. There were twelve neighbouring villages, chiefly of the Plum clan, and these all combined against the Stones, whom they far outnumbered. The Stones planted and watered their crops, and the Plums reaped the harvest. There were perpetual raids on the property of the Stones, and they, having no redress for their wrongs, were in danger of utter extinction. But they had among them one scholar, a literary graduate of the first degree, and when a

new magistrate came into office at the head of the Department, this scholar wrote an appeal to him for help, as follows:—

The great clans Plum make one small clan, surnamed the Stones,
their prey;

The haughty Plums, in twelve large villages, in strong array,
Surround the lone, weak hamlet of the Stones. They spoil their
fields

Of ripened grain; their watch dogs kill; their cattle lead away;

Their children kidnap and harass; their women put to shame;

And seize and hold their men in durance till they ransom pay.

Unless you soon redress our wrongs, the village of the Stones

Will have no habitant. Oh! Sire, we wait you, night and day!

The magistrate was impressed by this appeal, and prepared to make official inquiry into the case. The Plums heard of it, and feared. In order to properly offset the charge against them, another paper as good as the first, a counter-statement to the complaint, must be sent to the magistrate. And who could write it so well as this same scholar of the Stone clan? Their messenger secretly approached him with

a sufficient sum of money, and he was induced to indite the following defence for the Plums:—

One village with another vies, and each its strength displays
As rival of its neighbour. Clans of Plum and Stone, each sways
Its region. Though the Plums be many, and the Stones be few,
A single stone, if great enough, ten thousand plums outweighs.

When this had been secretly transferred to the Plums, and by them sent to the magistrate, he admitted that the possession of an astute and accomplished scholar gave the Stones sufficient power over their enemies, and so he decided to take no immediate measures in their behalf. The clans Plum continued to oppress the Stones until the latter were nearly exterminated. Many of the Stones had entered other clans, taking other names; some had gone into voluntary exile in distant cities, and others had fled to foreign lands. The women and children died, or were sold into more powerful tribes, and at last none of the clan Stone remained except the family of the one great scholar. As the Plums

acknowledged him as a benefactor, he was rich and influential. The Plums, conscious of a debt to him, but in mortal fear of his trenchant pen, and knowing that he could at any time be bribed to use his talents against them, decided to do him justice. They gave him an ovation. For three days they carried him about, in rich array, and in an open sedan-chair, as they carry their gods. They feasted him, praised him, and then slew him. They considered that they thus duly acknowledged and rewarded his merit, and also punished and prevented his sins. Now the clan Stone no longer exists, and the place of their habitation knows them no more.

FABULOUS ANIMALS.

OF the many fabulous animals having their habitat in the Mongolian mind, none is more completely domesticated and universally believed in than is the Dragon, represented upon the national flag, giving name to the throne, and having numberless images in temples. It is the symbol of power and majesty, the expression of authority and dignity.

The Chinese Neptunes, the Sea-Dragon Kings, live in gorgeous palaces in the depths of the sea, where they feed on pearls and opals. There are five of these divinities, the chief being in the centre, and the other four occupying the north, the west, the south, and the east. Each is a league in length, and so bulky that in shifting its posture it tosses one mountain against another. It has five feet, one



THE HOLE-IN-THE-CHEST PEOPLE

of them being in the middle of its belly, and each foot is armed with five sharp claws. It can reach into the heavens, and stretch itself into all quarters of the sea. It has a glowing armour of yellow scales, a beard under its long snout, a hairy tail, and shaggy legs. Its forehead projects over its blazing eyes, its ears are small and thick, its mouth gaping, its tongue long, and its teeth sharp. Fish are boiled by the blast of its breath, and roasted by the fiery exhalations of its body. When it rises to the surface, the whole ocean surges, waterspouts form, and typhoons rage. When it flies, wingless, through the air, the winds howl, torrents of rain descend, houses are unroofed, the firmament is filled with a din, and whatever lies along its route is swept away with a roar in the hurricane created by the speed of its passage.

The five Sea-Dragon Kings are all immortal. They know each other's thoughts, plans, and wishes without intercommunication. Like all the other gods they

go once a year to the superior heavens, to make an annual report to the Supreme Ruler; but they go in the third month, at which time none of the other gods dare appear, and their stay above is but brief. They generally remain in the depths of the ocean, where their courts are filled with their progeny, their dependants, and their attendants, and where the gods and genii sometimes visit them. Their palaces, of divers-coloured transparent stones, with crystal doors, are said to have been seen in the early morning by persons gazing into the deep waters. A fine Chinese scholar of my acquaintance, a graduate, gravely assured me that he had seen a dragon moving through the heavens, in a storm, and that he had had a distinct, though distant, view of its tail! To see one indicates good luck, and they are seldom seen by any but the righteous. It is said that fish and serpents that live to a vast age are finally transformed into dragons.

Another animal, frequently represented in bas-

relief on the walls of temples, and supposed to appear only when a sage is born, is the Chinese unicorn. It has a body like a deer, with the head and tail of a lion. It has a horn on its forehead, and is often pictured with the eight precious writing-instruments under its feet. One appeared in the time of Confucius, and the boors who saw it killed it, saying, "It is neither tiger, ox, nor pig." Confucius saw its dead body and bemoaned its being so uncommon that no one had recognized it.

The well-known Phœnix lives among mountains, and lays cubical eggs. It is several feet high, and has a long neck, long legs, and a long, plummy tail. It has resplendent, variegated plumage, slim wings, a sharp tongue, and gleaming eyes. It gazes at the sun and moon, facing east by day, and west by night. Its voice is flute-like, and when it calls, tigers flee away, and all birds assemble around it, to do obeisance. Its nest has never been found, though its young have been seen. It only appears when a

wise sovereign is about to be born. It affiliates with the dragon, and dragons are sometimes hatched from its eggs.

I have several times been asked by uneducated Mongolians whether I had ever visited the country inhabited exclusively by women. I have even been suspected of being a native of that land, commonly known as "The Women's Kingdom." It is said to be surrounded by a sea of lesser density than ordinary water, so that ships sink on approaching its shores. It has been reached only by boats carried thither in whirlwinds, and but few of those wrecked on its rocks have survived and returned to tell of its wonders. The women have houses, gardens, and shops. Instead of money, they use gems, perforated and strung like beads. They reproduce their kind by sleeping where the south wind blows upon them.

Another foreign nation is said to be made up of people who have holes through their chests. They can be carried about on a pole put through the orifice,

or may be comfortably hung upon a peg. They sometimes string themselves on a rope, and thus walk out in file. They are harmless people, and eat snakes that they kill with bows and arrows, and they are very long lived.

The long-eared people resemble the Chinese in all except their ears. They live in the far West among mountains and in caves. Their pendant, flabby ears extend to the ground, and would impede their feet in walking if they did not support them on their hands.

The feathered people are very tall, and are covered with fluffy down. They have wings in place of arms, and can fly short distances. On the points of the wings are claws, which serve as hands. They are gentle and timid, and do not leave their own country. They have good voices, and like to sing ballads. If one wishes to visit that nation, he must go far to the southeast and then inquire.

The pigmies inhabit many mountainous regions of

the empire, but are few in number. They are less than nine inches high, but are well formed. They live in thatched houses, that resemble ants' nests. When they walk out, they go in companies of from six to ten, joining hands in a line, for mutual protection against birds that might carry them away, or other creatures that might impose upon them. A husband and wife usually go about hand in hand. A Hakka charcoal-burner once found three of the children playing in his tobacco-box. He kept them there, and afterward, when he was showing them to a friend, he laughed so that drops of saliva flew from his mouth and shot two of them dead. He then begged his friend to take the third and put it in a place of safety before he should laugh again. His friend undertook to lift it from the box, but it died on being touched.



PYGMIES OUT FOR A WALK

SUNDRY SUPERSTITIONS.

THE superstitious beliefs and observances of the Chinese are numberless, and they occupy more or less the time and mind of every individual in the nation. Those here recorded are common among the people near Swatow. I am unable to say how many of them are purely local.

When a child is just one month old, the mother, carrying it in a scarf on her back, induces it to look down into a well. This is supposed to have a mentally invigorating effect, producing courage and deepening the understanding.

A mother feeds her young infant from a cup rather than from a bowl or plate, because a bowl, being capacious, has an occult influence in making the child a large eater; while a plate, being shal-

low, causes him to throw up his food on slight provocation. The cup, being small and deep, insures his taking but little food, and keeping it for assimilation.

When a child becomes ill, the mother gathers thorns from twelve species of plants and makes an infusion in which she washes the child, hoping to wash the disease, with the demon that produces it, into the water. She then carries the water to an open space where many people go to and fro, and there throws it upon the ground. As she goes from her own house, the inhabitants of the streets she traverses shut their doors, to prevent the disease from entering their abodes. A woman of my acquaintance recently told me that, having no fear of demons, she did not shut her door when a neighbour passed her house carrying water in which a child having fever and ague had just been washed, and the very next day she herself had chills!

If a child falls from a high place to the ground, spirit-money is immediately burned upon the spot by

the mother, to propitiate the demon who is trying to pull the child down to destruction.

When a child has fallen, there is danger that he may have left his twelve wits in the earth on which he fell, so the mother at once makes with her empty hand the motion of dipping from the ground to the child's chest. Thus she replaces in the child what might otherwise be permanently lost in the soil. If a man falls into a cesspool or well, a long-handled dipper is used to dip out and restore to his bosom his scattered senses; then three sheets of spirit-money are thrown burning into the well, and a heavy stone is cast after it.

It is unlucky to leave much hair on a boy's head when he is old enough to wear a queue; therefore the head should be shaved so as to leave but a small patch on the crown. Abundant hair is symbolic of a burden on the head, and a heavy queue may soon bring the care of the family upon the boy through the death of his father.

During the month succeeding the birth of a child the mother must not cross the threshold of another person's room. Should she do this, she will endanger the welfare of the occupants, and in her next life she will perpetually scrub the floor of the room entered.

A girl who is partaking of the last meal she is to eat in her father's house previous to her marriage, sits at the table with her parents and brothers; but she must eat no more than half the bowl of rice set before her, else her departure will be followed by continual scarcity in the domicile she is leaving.

If a bride breaks the heel of her shoe in going from her father's to her husband's house, it is ominous of unhappiness in her new relations.

A piece of bacon and a parcel of sugar are hung on the back of a bride's sedan-chair as a sop to the demons who might molest her while on her journey. The "Three Baneful Ones" are fond of salt and spices, and the "White Tiger" likes sweets.

A bride may be brought home while a coffin is in her husband's house, but not within one hundred days after a coffin is carried out. Domestic troubles are sure to come upon one who is married within a hundred days after a funeral.

A bride, while putting on her wedding garments, stands in a round, shallow basket. This conduces to her leading a placid, well-rounded life in her future home. After her departure from her father's door, her mother puts the basket over the mouth of the oven, to stop the mouths of all who would make adverse comment on her daughter, and then sits down before the kitchen range, that her peace and leisure may be duplicated in her daughter's life.

A bride must not, for four months after her marriage, enter any house in which there has recently been a death or a birth; for if she does, there will surely be a quarrel between her and the groom. If a young mother goes to see a bride, the visitor is looked upon as the cause of any calamity that may follow.

One who has ordered a coffin must guide its bearers by the shortest road to the house in which the corpse lies. The bearers of an empty coffin may not inquire their way at any house nor of any person. To mistake the road when carrying a coffin, or to take it to any house other than that where it is wanted, brings terrible misfortunes on persons thereby disturbed. Any insult may with impunity be offered to coffin-sellers who mistake the destination of their goods.

One should not catch butterflies, since departed spirits frequently incorporate themselves in these insects, and flit back to see what is being done in their old dwelling. A man is known to have died the day after killing a butterfly.

When a cow's tooth is found in a field, it is put on a shelf with the gods, and keeps demons from entering the house.

If, when one is under the open sky, a bird drops excrement upon one, the omen is bad, and must be

immediately offset by going to persons of three different surnames, all unlike one's own, and begging a little rice to eat.

If one who is walking along a road has a sudden attack of colic, he procures three paper bags that have held incense, and burns them on the spot where he was when he began to feel the pain, to pacify the demon of the locality. A demon's day is man's night, and man's day is a demon's night; therefore candles are lighted when offerings are made to demons by daylight.

If a fly falls into the porridge, if a magpie chatters on the roof, or if two chickens fight, it is a sign that a guest is coming.

A cock that crows before midnight foretells a death in the family. Spirit-money must be burned, a hoop must be put in the front door at its top, and the crowing fowl must be given away or sold. No one would knowingly buy a fowl that crowed before midnight, and, if it were sold, no one would dare use the cash received for it.

When a person commits suicide by hanging, the beam from which the body hung is cut out from the roof and burned, or thrown into the river, to be carried away by the current. The floor underneath the feet of the hanging corpse is also dug up and replaced by new material. Thus the evil influence which would inhere in the spot is eradicated from the house.

If a pot of money is found, a rice-flour cake is put in the place of each coin taken, and spirit-money is burned as an offering to any spirit that might be irritated by the removal of the treasure.

No one picks up a girdle found in the road, through fear that some one may have been hung by it, and that the spirit may follow and worry the possessor. If a single coin or other article is found, it is picked up with fear; but if a pair or an even number of things be found, they are taken without anxiety, for odd numbers are unlucky, while even numbers are lucky. Three is a particularly unlucky number.

Three persons, therefore, never sit together at a table, and no couple marries when there are six years of difference in age, because six is twice three.

It is not considered respectable for an old man to be without a beard, nor for a young man to wear one. A youth who puts on an air of wisdom is called a beardless old man. When a man decides to let his beard grow, his sons and sons-in-law make a feast for him, and congratulate him on his longevity. No one who has once grown a beard cuts it off, as such an act would inevitably bring disasters upon his family.

If one sneezes on New Year's eve while preparing for bed, he fears misfortune during the next year, unless he goes to three families of different surnames, and begs from each a little cake, shaped like a tortoise, and in common use at the end of the year as an emblem of long life. These cakes must be eaten by the sneezer before midnight.

Sneezing is generally a sign that somebody is think-

ing of one. A man walking along the road knew that a stranger was walking behind him. The first man sneezed, and, though he was a bachelor, he liked to appear to be the head of a household, and exclaimed, "Ah, my wife is thinking of me!" The second man, on reaching home, asked his wife why she had not thought of him at all that day. The wife inquired why he asked that unusual question, and, after much persuasion, got him to reveal the reason for his unjust accusation of disregard. When he told her that he had not sneezed, while his fellow-traveller had received that proof of a wife's remembrance, the wise little woman told her jealous spouse that on the morrow he would have evidence of her consideration. The next morning he went to carry two jars of oil to a neighbouring village, and, as the sun was hot, his wife urged his wearing a wet towel on his head, under his hat, to protect him from the heat. The towel was cold, and gave the poor man a chill. Just as he was going down a steep slope

he sneezed violently, stumbled, fell, and spilled the oil. When he reached home that evening, he said to his wife, "If you are going to think of me when I am absent, I wish you would do it when I am on level ground, and not when I am going down hill!"

Twenty miles north from Swatow, rising from a plain on which are three hundred villages, is Lily Mountain, on the top of which is the shrine of a god called "The Common Ancestor." Many persons go, after a three-days fast, and pass the ninth night of the ninth month beside this shrine, sleeping in the open air and on the ground, with the expectation of having a dream which will give a clue to the future.

A scholar thus slept, and had a vision of a man bringing him a pair of boots. Since boots are worn by none but graduates and officials, he inferred that he should soon get his literary degree. Years went by without his attaining the coveted honour, and

then he was attacked by a disease in his feet and lower legs, and they were painted with tar as a remedy. While he sat looking at his useless members, he suddenly perceived an interpretation of his dream, and exclaimed, "Ah! Here I am at last in those long-expected boots."

A woman dreamed that her fortune would be told by the first person she should meet. This person proved to be a seller of edible snails, that are sometimes made gritty by the young that they carry within their shells. The vender of snails recommended his merchandise, saying that the snails were without young; and this saying the woman took as an indication that her hope of offspring of her own was not to be gratified.

A workingman dreamed that some one said to him, "Dead sugar-cane revives when watered." For a long time he could see neither truth in the statement, nor application of the untruth to his affairs. But once, under severe suffering, he fainted away,

and lay in a swoon until water was dashed upon him ; and then, when he came to himself, he decided that the oracular utterance had been verified.

Thus superstition is by superstition established.

A QUEER AUTUMN ENTERTAINMENT.

IN the eighth month of the year, early in autumn, when the full moon is worshipped; when the gods of grain are rewarded with gifts; when friends exchange many souvenirs; when the upper and nether worlds are thought to touch boundaries — then the Chinese women meet privately and fall into trances. Nearly all women are interested in these secret sessions, but many are prevented from being present by necessary occupations elsewhere, or by fear of rebuke from the men of their households. These conclaves are entered by women only, and are regarded by men with great disfavour. The women assemble in an apartment where they may be for a few hours secure from interruption. From three to a dozen or more gather around a table in the centre

of the room. Incense-sticks, spirit-money, and bamboo-roots, bought by a previous contribution of farthings, are distributed among all present. A fetich of some sort, a decayed splint hat, an old broom, a chop-stick, or possibly a more uncleanly object, taken from a rubbish heap, is brought in, and spirit-money is burned before it with obeisances. Then those who desire to fall into trance sit down at the table, throw a black cloth over the head, hold a sheet of spirit-money and a lighted incense-stick between the palms before the face, shut the eyes, and remain motionless and silent. Of the other women, some light incense-sticks, and whirl them around the heads of the sitters; some rap constantly, gently and rapidly, with the bamboo-roots, on the edge of the table; some chant invocations, petitioning the gods to admit these their children to their abode. Many and diverse incantations are iterated. One, given to me by a woman who appeared to be an expert, may be translated as follows:—

Sister spirit, ghost of nun,
Body take by sharing one ;
Two or three await thee here ;
Choose in which thou wilt appear.

Spirit, spirit, come and reach
Hand to lead us ; vouchsafe speech ;
Be incarnate in us here ;
Choose in whom thou wilt appear.

Two or three of the women, perhaps, fall into trance. Their doing so is indicated by their trembling violently, dropping the incense-sticks they were holding, beginning to beat the table with the palms of their hands, and to discourse incoherently. They speak of meeting their own lost friends, or those of other women who are present. They weep bitterly while they appear to converse with the dead. They describe streets, shops, and houses, and say that certain persons are engaged in agriculture or trade. Sometimes they, by request, make inquiry concerning the whereabouts of a dead person, and then give the information that he has been born into the human

family for the second time. Sometimes they report that a dead neighbour is shut up in Hades, with nothing to eat but the salted flesh of the infant daughters she destroyed when she was alive.

Many women go to these meetings merely as observers; many more go in order to avail themselves of what they believe to be an opportunity to hear from dead relatives; a few go with the hope that they may themselves fall into trance, and see the spirit of some recently deceased friend. It is said that those who wish to enter Elysium and see the dwellings of the gods and genii, must make the attempt in the forenoon, while those who wish to visit lower spheres get admittance only in the afternoon.

As no pecuniary benefit accrues, directly or indirectly, to the actors in these scenes, there is less reason for suspecting conscious deception than in the case of the public interpreters for the gods.

No foreign lady can get access to these sittings,

and no native Christian woman is admitted to them. It is said that no one falls into the trance-state, if a monotheist be within sight or hearing. My knowledge is gained wholly from a score of Chinese women, my pupils, who in former years attended these sittings, and who described to me the scenes of the eighth month.

Throughout the whole there is indication that the minds of the women are, during these trances, moving in customary grooves. They evidently see what they expect to see. The gardens of Elysium are laid out in Chinese style; the architecture of the buildings is Chinese; the punishments are those made familiar to the imagination by Buddhism and Tauism; the costumes, the implements, and the paraphernalia are such as are common in Swatow. These seekers after truth in the land of the shades bring back no ideas save those which they took with them when starting on their quest; and this leads one to doubt, in spite of their dishevelled hair, pallor, and exhaustion,



THE WOMEN'S APARTMENT

whether they have, after all, really been away from home.

At nightfall the supposed traveller is lured back by incantations, and then she slips slyly back into her accustomed duties, with no chance, for another whole year perhaps, to take a jaunt either with body or soul.

THE CHINESE THEORY OF EVOLUTION.

I ONCE had a Chinese teacher, Mr. Khu, and as I was his first foreign acquaintance, as he had never tampered with books of Western origin, and as he was said to have made a special study of the occult sciences and to be devoutly religious, I considered him a treasure-trove. That which I here set down as the Chinese theory of evolution has been translated largely from Mr. Khu's expositions of cosmogony. It agrees with what I have gathered, through conversations in the vernacular, from other native scholars.

Neither Laou-Tze, Confucius, nor Buddha, the founders of the three great religions whose tenets harmoniously dwell together in the Chinese mind, has set forth an account of the making of the universe.

But the human intellect seems to trend inevitably toward attempts to explain the existence of things seen, and so there is a Chinese theory of evolution, whose exact origin it is difficult to trace through the four thousand years and the myriad volumes that hold the written history of the empire.

In the beginning all matter was transparent, diffused, and without differentiation. In it dwelt the dual powers — both subtle, ethereal, and eternal; but the one was virile, warm, radiant, and active; the other, feminine, cold, sombre, and quiescent.

These dual powers are symbolized by two similar, conjoined figures, whose outlines may be made by drawing upon the diameter of a circle two



oppositely directed semicircles, whose centres are those of the two radii. The reciprocal action of the dual powers, continuing through ages, produced all that is. Puan Ko, sometimes represented as a giant holding up the sun and moon and shaping the mountains, is

only the personification of the forces that wrought in chaos.

A zenith, a nadir, and all the points of the compass were gradually evolved. There came to be a distinction between the bright heavens, with the seven moving luminaries, and the dark earth, with its seas. The male principle predominated above, the female principle predominated below, as Father Heaven and Mother Earth, each having an all-pervading spirit, but with unlike influence. The body comes from and depends upon the earth; the soul comes from and returns to the heavens.

The rocks are the bones of the divine body, the soil is the flesh, the metals are the nerves and veins; the tide, wind, rain, clouds, frost, and dew are all caused by its respirations, pulsations, and exhalations. Originally the mountains rose to the firmament, and the seas covered the mountains to their tops. At that time there was, in the divine body, no life besides the divine life. Then the waters subsided; small

herbs grew, and in the lapse of cycles developed into shrubs and trees. As the body of man, unwashed for years, breeds vermin, so the mountains, unlaved by the seas, bred worms and insects, greater creatures developing out of lesser. Beetles in the course of ages became tortoises, earthworms became serpents, high-flying insects became birds, some of the turtle-doves became pheasants, egrets became cranes, and wild cats became tigers. The praying mantis was by degrees transformed into an ape, and some of the apes became hairless. A hairless ape made a fire by striking crystal upon a rock, and, with the spark struck out, igniting the dry grass. With the fire they cooked food, and by eating warm victuals they grew large, strong, and knowing, and were changed into men. There is a story that the ape who first taught cooking had a peculiar origin. He was imprisoned, from the beginning, in a rock on the sea-shore. The waves beat on the rock century after century, and at last wore away all except the ape

that had been its centre. Then the sun warmed him, and the winds breathed upon him, till he became alive, and with a divine impulsion went and taught his kind to cook their food.

Khu says: "In the early days of man there were peace and plenty, because no one disturbed or maltreated the body of God. Those who saw a stone removed from its natural site, wept, and carried it back and put it in the place from which it came. Children were taught that if they found a piece of metal, they must not touch it. No silver, nor gold, nor jade, was to be seen in any dwelling. To the wise, dreams were given, in which the universal parent spoke, saying: 'Child, the gold, the jade, the metals, and the gems are all parts of my body. Touch them not, nor meddle with them to my hurt and yours. To take stones from the earth is to dislocate the bones of one's parent; when the parent suffers, the dependent child is harmed.' In those days the soil was red and rich; it was heavy as iron, and so

ductile that it could be drawn into filaments. There was no need of fertilizing the fields. Whatever was planted grew quickly, and the kernels of grain were as large as chestnuts, and the potato-tubers were as large as squashes now are. The products of the earth were so nutritious that one meal a day was sufficient, and so luscious were they that condiments were needless. It is the disrespect shown to the divine body that has made the life of man so hard. One should be content with what may be had without deeply disturbing the soil. The displeasure of Heaven is often manifestly visited upon the agriculturists who give the land no rest, and the lightning frequently strikes those who are at work in the fields. Those who walk on mountains soon tire, because they tread upon the bones, while those who keep to the artificial highways are not so soon fatigued."

This pantheistic theory being in its loftiest conceptions too abstract for the masses, it is expressed by them in the assertion that "there is a god to every

eight feet of space." Every tree, grotto, and hummock has its tutelary deity. Consequently, no man begins to dig a cistern, to remove earth from a hill, to cut a stone, or to till a garden, without offering propitiatory gifts to the local divinity. If fever, headache, or dyspepsia follow the effort, the displeasure of the god is believed to be its cause, and the work is apt to be abandoned.

It is at once apparent that this pantheistic theory of evolution offers serious hindrance to the utilization of the metals contained in the mountains, to the opening of mines, the building of railroads, and the erection of structures requiring deep foundations. It has prevented the Chinese from availing themselves of the vast mineral resources of their country, from levelling thoroughfares where they are pressingly required for traffic, and from full use of the products of the earth in promoting the well-being of man. It is the chief reason why the emigration of hundreds of thousands of men in search of work has now become necessary.

If the Chinese were unhampered by fear of the invisible ones who are considered by all to be the real proprietors of the land, they would have an abundance of lucrative work within their own borders, and they need not then afflict other countries by their immigration. The losses that accrue to them through this false theory are both positive and negative. It occasions an enormous outlay upon profitless offerings that must be bought with money earned by hard labour; and it prevents their use of the wealth stored in their lands. Affecting daily the welfare of hundreds of millions of persons, it well illustrates the practical evil of false doctrine, and, by contrast, shows the great economic value of truth.

CONFUCIUS AND HIS TEACHINGS.

This review of the life of the great sage of China is condensed from the Prolegomena to "The Chinese Classics," by Dr. Legg, and all the quotations of his words are the translations of Dr. Legg in the same vast and valuable work. Other sources of information have been Dr. Williamson's "Travels in North China," Mr. Watter's "Confucian Temple," and various papers published by missionaries in the Shantung Province, combined with personal observations among Confucianists.

CONFUCIUS, whose latinized name is made up from his family name *Khong*, with his title *hu chu*, the Master, was born 551 B.C., in what is now the western part of the Shantung Province, in China. At the time of his birth Cyrus had reigned for eight years over the Medes and Persians. Babylon had not yet fallen, and the son of Nebuchadnezzar walked in its hanging gardens. The prophet Daniel had seen his fellow-captives escape unscathed from the fiery furnace.

but had himself yet to be cast into the den of lions. Twelve monarchs more were to reign in Macedonia before Alexander the Great should consolidate the states of Greece. Socrates, Plato, and Pericles were not yet born, and the Parthenon at Athens and the Temple of Diana at Ephesus were yet unbuilt. Servius Tullius ruled in Rome, whose greatness was yet to be attained, and just five centuries were to pass before Julius Caesar should publish his commentaries on the invasion of Britain and the conquest of Gaul. Eight years later, Sakya Muni, the Buddha, would die in India; but of these two men, who would together dominate the minds of a third of the human race through thousands of years, the younger would never hear of the elder; and centuries would roll away before the doctrines of the one would invade the country and capture the imagination of hosts of followers of the other. Laou-Tze, the founder of Taoism, the Chinese Mysticism, was in his prime. The age was one singularly productive of religions.

Had travelling facilities been what they now are, the personal disciples of Confucius, Laou-Tze, Buddha, and Pythagoras might have met to compare views on life, duty, and death.

Confucius had behind him a history of his nation for two thousand years, with four preceding dynasties and several tens of sovereigns, in which he might study the lives of rulers already ancient, and hold them up as patterns or as warnings to the princes of his time. During all the years of the nation before Confucius the government had been feudal, and it was not until two hundred and fifty years after his death that feudality ended, and the empire was consolidated under a single sovereign. In the time of Confucius there were thirteen principalities and many lesser dependencies, governed by adherents to the reigning family of the empire. The emperor exercised more or less control over these many chiefs, who warred among themselves or disputed the degree of their subjection to their sovereign.

For at least seventeen hundred years the Chinese had already worn finely manufactured garments of silk and other materials. Their present system of ideographic writing had been in use from prehistoric times, the preponderance of evidence being in favour of the reign of Fu Hi, nearly 3000 years B.C. They were accustomed to observe the stars, having been the first to record a conjunction of four planets and the moon, that of Feb. 28, 2446 B.C., and the earliest to register an eclipse of the sun, that of Oct. 13, 2127 B.C. It is reported that one of their rulers, 2000 B.C., put the court astronomers to death, because they failed to calculate an approaching eclipse. They cultivated music, and many arts, and must have attained a considerable degree of civilization long before Confucius began to influence them.

The ancestry of Confucius has been traced back to 1121 B.C., to the imperial house of Yin, and all along the line of descent were many distinguished men. His father, named Hieh, was a soldier of

great bravery and of enormous strength. Eleven years before the birth of Confucius, when serving at the siege of a town, Hieh, with other assailants, entered a gate which had been left open to entrap them. No sooner were they inside, than the portcullis was dropped, enclosing the troops in the hands of the enemy. Hieh seized the heavy structure, and, by main strength, raised and held it up, till every man escaped. At the time of the birth of Confucius, Hieh was the governor of Chow, a district lying some forty miles west of Kiu-fu, which was the ancestral home of the Khong family in the kingdom of Loo. In his youth, Hieh had married a chief wife who had borne him nine daughters, and he had also an inferior wife, who had borne him one son, a cripple. When Hieh was over seventy years of age, and a widower, sharing doubtless the views of other men of his race concerning the desirability of having male descendants, he sought a wife in the Yen family, in which there were three

daughters. Their father said to the three young ladies: "Here is the commandant of Chow. His father and grandfather were only scholars, but his ancestors before them were descendants of the sage emperors. He is a man ten feet high, and of extraordinary prowess, and I am desirous of his alliance. Though he is old and austere, you need have no misgivings about him. Which of you three will be his wife?" The two elder daughters were silent, but the youngest, Ching-Tsae, said: "Why do you ask us, father? It is for you to determine." "Very well," said her father in reply; "you will do." Ching-Tsae accordingly became the wife of Hieh, and afterward the mother of Confucius. She is said to have cherished in him his strong moral sense.

When he was three years old, his father died. In his childhood he was poor, but he bent himself to learning. When, long afterward, his acquaintances expressed surprise at the variety of his knowledge, he explained it by saying, "When I was young, my

condition was low, and therefore I acquired ability in many things." Possibly the sage Mencius, greatest among the followers of Confucius, had the experience of his master in mind when he wrote: "When Heaven is about to confer a great office on any man, it first exercises his mind with suffering and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature and supplies his incompetencies. From these things we see how life springs from sorrow and calamity, and death from ease and pleasure!"

When Confucius was nineteen, he married, and in the following year his son Li was born. No mention is made of his having other children except one daughter. As the duke of Chow sent him a couple of carp on the birth of his son, he must, even at that early period in his life, have commanded the respect of the great. When about twenty years old,

he became the keeper of the public stores of grain, and a year later he was put in charge also of the public lands. It seems that he scrupulously discharged his duties, saying of his care of the stores, "My calculations must all be right"; and of his charge of the fields, "The oxen and sheep must be fat and strong and superior."

When in his twenty-second year, he commenced his career as a public teacher, and his house became a resort for young men who wished to learn the doctrines of antiquity. However small the fee his pupils could afford, he never rejected one on account of poverty; and, late in life, was able to say, "From the man bringing his bundle of dry flesh for my teaching, upward, I have never refused instruction to any one." He required, however, in his pupils, an ardent desire for improvement, and some degree of capacity. He said: "I do not open up the truth to any who are not eager to get knowledge, nor help out any one who is not himself anxious to explain.

When I have presented one corner of a subject to any one, and he cannot, from it, learn the other three, I do not repeat my lesson."

When he was twenty-three years old, his mother died; and he resolved that her body should lie in the same grave with that of his father, and that their common resting-place should be in Loo, the home of the Khong family. His father had been dead twenty years, but his coffin was carried with that of his wife, and interred in the native country of his ancestors. Confucius mourned for his mother during the fixed period of twenty-seven months, and when, five days after laying aside mourning garments, he took his lute, he could not accompany the instrument with his voice, and another five days passed before he was heard to sing.

After the obsequies of his mother, Confucius remained in Loo, probably pursuing his researches in history and literature, and instructing the inquirers who resorted to him. When he was thirty-four years

old, one of the principal ministers of Loo, in dying, directed that two scions of his house should go and study under the direction of Confucius. Their wealth and standing gave their teacher a better position than he had before obtained, and when he afterward expressed a wish to visit the dukedom of Chow, the duke of his country, on the representation of his pupils, put a carriage and horses at his disposal for the journey. While at Chow, he sought and conversed with Laou-Tze, the founder of the Tauist or Mystic sect; but no reliable record of the conference of these two great sages has been preserved. While at Chow, he also visited the grounds set apart for the sacrifices to Heaven and Earth, inspected the Hall of Light, in which princes of the empire had audience with their sovereign, and examined the ancestral temples and the court. But within a year he returned to Loo, and continued his work of teaching. His fame increased, and disciples came to him from different parts of the empire to the number of three thou-

sand. Thereafter he moved in the midst of a company of devoted and admiring followers, who probably had their individual vocations, and came about him at times when they specially desired his counsel. The year after his return from Chow, great political disorder prevailed, and civil strife rent the state. In order to avoid the confusion, he withdrew to Tse, on the north of Loo. There the duke conferred with him upon governmental measures, and proposed to appoint him as governor of the town of Lin-kew, from the revenues of which he might derive a support; but Confucius refused the gift, and said to his disciples: "A superior man will only receive reward for services he has done. I have given advice to the duke, but he has not yet obeyed it, and now he would endow me with this place! Very far is he from understanding me!" The duke soon tired of having such a monitor as Confucius near him, and finally said, "I am old; I cannot use his doctrines." This was reported to Confucius, who did not consider it

consistent with his self-respect to remain longer in Tse, and he returned to Loo, where he remained for fifteen years without official employment. It was a time of political disturbance, and he devoted the years to researches in poetry, history, rites, and music. When in his fiftieth year, he was made chief magistrate of the town of Chung-too, in his native Loo. There he soon produced a marvellous reformation in the manners of the people. He established rules for the living, assigning different food to the old and to the young, and made regulations for the obsequies of the dead, directing that inner coffins should be four inches thick, and outer ones five, while graves were made upon high grounds, no mounds being raised over them, and no trees planted around them. Different burdens were assigned to the strong and to the weak, and different portions of the street to males and to females. A thing dropped on the road by one person was not picked up by another. There were no fraudulent marks on vessels of measurement. Such

was the perfection of his government, that the princes wished to imitate his style of administration. The duke of Loo then appointed him Assistant-Superintendent of Works, and while in this office, he surveyed the lands of the state, and made many improvements in agriculture. He was then made judge of the Criminal Court, and his appointment alone was enough to put an end to crime. When any matter came before him for adjudication, he took the views of many individuals upon it, and thus enlisted general sympathy, and carried public opinion with him in his administration of justice.

The fame of the reformation in Loo spread abroad, and the neighbouring princes began to fear that a country so well governed would become supreme among the states. The duke of Tse, being nearest, was most alarmed, and in conference with his ministers hit upon a scheme for separating the duke of Loo from his counsellor. Eighty beautiful girls, accomplished in music and dancing, with a hundred

and twenty-five fine horses, were selected and sent as a present to the duke of Loo. They were lodged outside the capital, and the duke was inveigled into going to look at them. He was captivated, the gifts were received, and the sage was neglected. Then Confucius regretfully took his departure from Loo, going slowly, that he might be easily overtaken by any messenger sent to recall him. But the duke continued in his abandonment; and the sage, now in the fifty-sixth year of his age, went forth to thirteen years of wandering, accompanied by several of his disciples.

He first went westward to the state of Wei. His fame had gone before him, and on arriving at the capital, the reigning duke assigned him a revenue of sixty thousand measures of grain. The duke, however, was dissipated, and was married to a lady noted for wicked intrigues. The duchess insisted upon an interview with the sage; and, although it was unwillingly granted, his disciples were greatly dissatisfied at his having been in company with such

a woman. One day the duke drove out through the streets of the capital in the same carriage with the duchess, and made Confucius follow them in another. Confucius was ashamed, and said, "I have not seen any one who loves virtue as he loves beauty." Wei was no place for him, and he left it, taking his way southward to Chin. There he spent a year or more, lodged with the warden of the city wall. Chin was much disturbed by attacks from Woo, a large state on the east, and Confucius determined to retrace his steps to Wei. He was again received with distinction, but the duke paid no more attention than before to his precepts. It was then that he uttered his complaint, saying that if any of the princes would employ him, he could perfect the government in three years.

His attention having been directed to the state of Tsin, he travelled as far as the Yellow River, that he might see one of the principal ministers of that country, but he soon returned again to Wei. After

further ineffectual attempts to influence the duke to right living, he became disgusted at being questioned by him about military tactics, and went back to Chin.

In the next year the duke of Loo died, and on his death-bed charged his successor to recall the sage, but several years passed before the injunction was obeyed. In the meanwhile Confucius went to three other of the states, and spent five years more in Wei. His return to Loo, his native state, was brought about by one of his disciples, whose glowing eulogy of his master caused his chief to determine to bring Confucius back. Three officers were sent with appropriate presents to invite the wanderer home, and he returned with them to Loo. He was now in his sixty-ninth year. He had met with sorrow and disappointment. He had attained to that state, he tells us, wherein he "could follow what his heart desired without transgressing what was right"; but other people were no more inclined than they had been to abide by his counsels. Though the rulers con-

ferred with him, his words had little influence in affairs of state, and he devoted himself to literary labour. He wrote the prefaces to his compilation of "Historical Documents," made a careful digest of the rites and ceremonies determined by the ancient kings and scholars, collected and arranged the ancient poetry, and undertook the reform of music. He devoted much time to the study of the "Book of Changes," a work on divination, and made an appendix to it. Of this classic he said, "If some years were added to my life, I would give fifty to the study of the 'Book of Changes,' and then I might come to be without great faults." He completed the "Annals" when in his seventy-first year.

During his latest years he was afflicted by the deaths of three of his favourite disciples. His son Li died three years before him, leaving one son, Khong Kieh. Confucius knew that his end was approaching, and disappointed hopes embittered his soul. Of all the princes ruling in the empire, he had not

found one who would accept his teachings as a guide in government. His soul longed to see the great ones of his country acting upon his principles, but his efforts to serve his generation through his powerful setting forth of the laws of propriety had apparently failed. His disciples adhered to him, but no wife nor child cheered his old age. When he knew that his time to die had come, he expressed no hope, uttered no prayer, betrayed no fear. To himself he softly crooned:—

The great mountain must crumble,
The strong beam must break,
And the wise man wither away like a plant.

After seven days on his couch, attended by his disciples, he, at the age of seventy-three, passed beyond the known.

He had hardly gone, when his merit began to be lauded by those who had, during his life, failed to avail themselves of his wisdom. The duke of Loo, who had previously shown no great interest in his

lessons, on hearing of his death, exclaimed: "Heaven has not left to me the aged man. There is now none to assist me on the throne. Woe is me!" He caused a temple to be erected to the memory of Confucius, and ordered that sacrifices should be offered to him at the four seasons of the year. The founder of the Han dynasty, on passing through Loo, 194 B.C., visited his tomb and offered an ox in sacrifice to him. Many other emperors have since made pilgrimages to the spot.

At first the worship of Confucius was confined to the country of Loo, but in 57 A.D. it was enacted that sacrifices should be offered to him in the Imperial College, and in the colleges of the principal territorial divisions. The second and most noted emperor of the present dynasty set the example of laying his forehead thrice in the dust before the image of the sage. At present there are, by the laws of China, Confucian temples in every city and market town. The image of the sage occupies the chief place, facing

south, and the images of many of his disciples, who are canonized as saints, are ranged along the lofty main hall. From ten to a hundred of his immediate followers and relatives are represented by images and tablets. Twice a year, on a fixed day in spring and autumn, the worship of Confucius is solemnly performed in all these temples, by the chief magistrates and worthies, attended by bands of musicians and minuet-boys. In the Imperial College, at Peking, the emperor himself attends in state and is the chief performer.

Besides these semi-annual sacrifices, offerings of flowers, fruit, and vegetables are set forth on the first day of every month; and on the fifteenth day, that of full moon, there is a solemn burning of incense. Every school-boy, in his school-room, worships twice a month before the name of the great sage, written on red paper and pasted on the wall.

The most magnificent structure in the empire is the Confucian temple at Kiu-fu, the city of the Khong

clan. A part of it stands upon the place where Confucius once lived. In its grounds are cypress trees said to have been planted by Confucius himself. It contains a statue of the sage, eighteen feet high, and a genealogical tree with the branches turned downward, showing the descent of the Khongs of the present time from the grandson of Confucius. In the patriarchal manner of life, where a family lives perpetually on the same land and keeps its records with scrupulous care, there appears to be good reason for believing such a register correct, though it cover twenty-four centuries, and eighty generations.

Near the temple is the mansion which was the ancestral home of Confucius, and in which some lineal descendant of his has lived since his day. In the year 1671 A.D., his male issue numbered eleven thousand, chiefly of the seventy-fourth generation. At present, the city of Kiu-fu is mainly inhabited by his posterity, four families out of every five bearing his surname. The men are large-boned, tall, and

strong. The head of the clan bears the title of duke, which title passes unchanged from generation to generation, except when some emperor by royal decree adds new honours to the name and line of the sage. The duke is an independent nobleman of the empire, next to the reigning family in rank, and he has an estate of 166,650 acres. He holds authority over the whole district, but does not concern himself with petty affairs. The governor of the Shantung province, which is as large and as populous as England, has to prostrate himself nine times when he enters the ducal presence.

A portion of the wall of the present ducal mansion is that of the ancient dwelling of Confucius, and is that in which was found the celebrated copy of one of the works of Confucius, hidden away about 212 B.C., from that destroyer of books and authors, the emperor Tsin, and discovered some tens of years later when the house was being rebuilt. A portion of this priceless relic, with valuable jewels, vases, and carvings, was destroyed by fire in 1887.

The tomb of Confucius is outside the north gate of Kiu-fu, and is a grassy mound, fifteen feet high, with cypress trees growing around it, and with many stone archways, pavilions, and gigantic animals in the vicinity. In front of the grave is a tall tablet, with characters meaning, "The resting-place of the Great Perfection." There is also a small stone altar, such as is commonly placed before Chinese graves. Through all the convulsions and revolutions that have shaken the country, the mound in which the body of the illustrious sage was laid has remained in its original simplicity and integrity. A hut is always to be seen on the spot where the most faithful disciple of Confucius made a poor shelter for himself, and dwelt in sorrow by his master's grave for six years after his burial. Around the grave are interred tens of thousands of the Khong family, within an enclosure fourteen miles in circumference.

Probably there is no other historical character of

whom more is known than of this ancient sage. He was tall, strong, and well built, with a full, ruddy face and thick beard. We know where and how he spent every year of his long life. His habits are minutely recorded. He was fastidious in dress, and careful to wear what was appropriate to the occasion. He never wore anything of red, or purple, or plum colour. His under-clothing was of silk, and he required his sleeping-garments to be half as long again as his body. He did not sit on a mat that was not straight. When in bed, he did not speak. He liked his rice finely cleaned, and his minced meat chopped small. He did not eat meat that was not properly cut, nor served without its appropriate sauce, and he was never without ginger at his meals. He ate little, and when eating did not converse. He was punctilious in etiquette, he delighted in ceremony, and he was elaborately consistent. When he was eating by the side of a mourner, he never ate to the full, and he did not

sing on the same day in which he had been weeping. When he saw a person in mourning, or any one in full dress, or a blind person, he would, on their approach, rise up, even though they were younger than he. When any of his friends died, having no relations that could be depended upon for the necessary offices, he would say, "I will bury him."

In his domestic life he was austere, and it is a disputed question whether he divorced his wife. One of his disciples, hoping to learn something that he had taught his son, inquired of the latter, "Have you heard any lessons from your father, different from what we have all heard?" "No," said Li. "He was standing alone once, when I was passing through the court with hasty steps, and he said to me, 'Have you read the Odes?' On my replying, 'Not yet,' he added, 'If you do not learn the Odes, you will not be fit to converse with.' Another day in the same place and the same way, he said to me, 'Have you read the rules of Propriety?' On my

replying, 'Not yet,' he added, 'If you do not learn the rules of Propriety, your character cannot be established.' I have heard only these two things from him." The disciple was delighted, and observed: "I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son."

In forming an opinion of Confucius, it is well to consider what his immediate disciples thought of him. Among their utterances we find the following: "Our master is benign, upright, courteous, temperate, and complaisant." "The master is mild and yet dignified, majestic and yet not fierce, respectful and yet easy." "The talents and virtues of other men are hillocks and mounds, which may be stepped over. His are like the sun and moon, which cannot be stepped over." "Our master cannot be attained unto, just as the heavens cannot be gone up to by a stair."

“From the birth of mankind until now, there has never been another like our master.” Those whom he personally taught and led, those who accepted and followed him, declared him to be among men, “As the dragon among quadrupeds, the phoenix among birds, the mountain among hillocks, and the sea among rain-pools.” Their judgment has been sustained by the masses of Chinese scholars from that time to this. Confucius is to all his compatriots the perfect example of social virtue, of intellectual culture, of political wisdom, and of moral excellence. He is their ideal man, and his sayings are considered a sufficient guide to all the duties of life, whether the inquirer be monarch or peasant. No word of disrespect toward him is ever uttered by high or low. Whatever native superstition a Chinaman may practise, or whatever foreign religion he may adopt, he always treats Confucius reverentially. At present the number of Confucianists are hundreds of millions. Confucian books, and commentaries upon them,

constitute the bulk of all the libraries, and the curriculum of all the schools of the empire. For more than twelve centuries all civil officers have been selected from among the successful competitors in the examinations upon these books. Every man in authority is versed in all that is recorded of Confucius, and in the ancient literature and usages that he preserved. All learning and all political power are gained at his shrine. It may be said that the private, social, and public life of every individual in China is other than it would have been had Confucius never lived. Directly and indirectly, the rules for correct living, enunciated by him, affect the doings of all members of all classes from birth to death. No other teacher since the world began has had equal practical influence on the conduct of an equal number of human beings. To a great extent he has formed the character of the Chinese. In fact, one may trace many of their distinguishing traits directly to him, though in the reproduction the

characteristic is sometimes modified or exaggerated. He was intensely conservative, seeking knowledge only in one direction, and among the ancients. His compatriots also gaze forever backward, holding with invincible bigotry to that which is sanctified by antiquity. Confucius believed his country to be the centre and main portion of a flat world; and, since his time, his countrymen have seen no reason for investigating this subject, and have taken no forward step in art, science, or literature, except such as they have been forced to make by outside powers. That which is ancient is sacred, and that which has always been ought always to be. One of the most common expressions of disapproval among the Chinese, even of things apparently old, is this: "It is not like the ancient pattern."

How far the example of Confucius in once breaking his parole has affected the habits of his followers in the present century it is impossible to say, but certain it is that mendacity is universal among them,

and that being discovered in a falsehood produces no sense of shame. A lie that does no known harm is considered to have in it no quality of evil. Once, when on his way to Wei, Confucius was laid hold of by a rebellious officer of the state, and made to promise that he would not proceed to the capital. Notwithstanding this, he continued his route, and when one of his disciples asked him whether it was right to violate an oath he had taken, he replied, "It was a forced oath; the spirits do not hear such." Had Confucius known how many millions of spirits dwelling in human bodies were thereafter to hear of this oath and its violation, he would doubtless have kept it, for example's sake, though the keeping might have been very inconvenient. But he did not know he was to be made into a god, and, through ignorance, underrated his responsibility. This one known slip in practice has doubtless greatly weakened the force of his iterated injunctions to truthfulness.

His dread of inconsistency was expensively manifested on one occasion, when, in travelling, he found that a former host of his had died, and that the funeral ceremonies were going on in the house. He went in to condole with the mourners, and on returning to his carriage he told a disciple, Tsze-kung, to take one of the horses and give it as a contribution toward the expenses of the funeral. Tsze-kung remonstrated, saying, "You never did such a thing at the funeral of any of your disciples; is it not too great a gift on this occasion of the death of an old host?" Confucius responded: "When I went in, my presence brought a burst of grief from the chief mourner, and I joined him with my tears. I dislike the thought of my tears not being followed by anything. Do it, my child." And the Chinese of the present day are not only careful to express no more sympathy than will accord with the amount of help given, but they expect from others material good that is great in proportion to the expression of interest or of affection.

Perhaps the contempt which the Chinese feel toward one who boasts, and their tendency to mock humility, may have been increased by the commendation which Confucius gave to Mang-che-fan, who, having gallantly placed himself in the rear on an occasion of flight, whipped up his horse as they were about to enter a place of safety, saying, "It is not that I dare to be last: my horse would not advance." The apology was false and weak, but Confucius saw in it nothing but what was worthy of praise. One who studies both him and his compatriots, comes to feel that their formal, wearisome, and wholly unreal self-depreciation would have pleased their great teacher.

The intense love of ceremony manifested by Confucius, and evident throughout his writings, has had much to do in forming the customs of his people. His is the only country which has a section of its legislative body devoted to the maintenance and promulgation of its rites and ceremonies, and in which

the minutiae of its established manners are so generally observed, that in China one may justly doubt the scholarship of a man who walks rapidly, or the social quality of a woman who crosses her feet. His devotion to etiquette and ceremonial usage has riveted upon his people heavy shackles, which not only restrain them from license, but which withhold them from wholesome liberty of action. Under his elaborate rules, every act of life is performed mechanically, and the actor never knows the joy of simplicity and spontaneity, the two wings on which the soul mounts and is refreshed.

Some one inquired of Confucius, "What do you say concerning the principle that injury should be recompensed with kindness?" He replied, "Recompense injury with justice, and recompense kindness with kindness. He who recompenses injury with kindness is a man who is careful of his person." To this, a commentator of the second century adds, that "to recompense injury with kindness would be incor-

rect on the part of propriety." The Chinese of the present invariably look upon submission to injustice as an acknowledgment of weakness and inferiority, and are tempted by it into contempt, extortion, or oppression.

The master's utterance of the golden rule, in its negative form, "Do nothing to others which you would not have others do to you," was a noble one; but it seems in practice to be less admirable than the affirmative command. The Chinese are really addicted in a wonderful and commendable way to letting others alone; they are neither obtrusive nor officious. But an act of pure chivalry is seldom to be beheld among the four hundred millions. Foreigners who have lived among them for tens of years have never seen a chivalrous soul dash out to rescue a suffering captive, nor save a stranger who was in peril.

Confucius never conceived of any form of government beside a despotism; he never thought of woman as anything other than the chattel of man; he was

not in advance of his age. He upheld in strong terms the duty of blood revenge, and entertained no thought of obtaining more perfect justice, by leaving vengeance in other hands than that of the wronged. He said: "With the slayer of his father a man may not live under the same heaven; against the slayer of his brother a man must never have to go home to fetch a weapon; with the slayer of his friend a man may not live in the same state."

It is a moot question whether Confucianism is a religion. Long before the days of Confucius, and probably five thousand years ago, the Chinese worshipped the spirits of the hills and rivers, and believed in the continuance of the soul after death. They divide spiritual beings into three classes, Heaven, that which is highest of all things, and that which is appealed to for justice; gods, the beneficent immortals having their abode in the heavens with the Supreme Ruler; the spirits of the dead, inhabiting Hades, and generally considered harmful to the living. The wor-

ship of ancestors was practised long before the time of Confucius, and was sustained by him. Reward and retribution were regarded as the natural outcome of wise or evil conduct, as was expressed by a minister of Loo, who, 535 B.C., gave orders that his son should become the disciple of Confucius, referring to the ancestors of the sage, and saying that in him was about to be verified the frequent statement of an eminent scholar, that, "If a wise and good man does not get distinguished in his own time, there is sure to be among his posterity some one of vast intelligence." This is the form in which the doctrine of reward is held by Chinese moralists, "Virtue and vice have their appropriate issues; if not in the experience of the individual, certainly in that of his posterity."

Confucius did not originate the religion of his country, but handed it down from prehistoric times. He was, as he himself declared, "a transmitter, not a maker; believing in and loving the ancients." He

pretended to no revelation of divine truth, and would not have himself regarded as a sage, saying: "I am not one who was born in the possession of knowledge; I am one who is fond of antiquity and earnest in seeking it there. I learn without satiety, and teach without being tired." While he never declared himself outrightly against anything believed in or practised by the ancients, he showed no interest in any part of their creed which was not practical. He said, "To give one's self earnestly to the duties due to man, and while respecting spiritual beings to keep aloof from them, may be called wisdom." One of the foremost of his disciples once asked him about the service of the spirits of the dead, and he replied, "While you are not able to serve men, how can you serve their spirits?" The disciple went on, saying, "I venture to ask about death," and he was answered, "While you do not know life, how can you know death?" Another distinguished follower asked him whether the dead had knowledge of the services rendered

to them. The master replied: "If I were to say the dead have such knowledge, I am afraid the filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were to say that the dead have not such knowledge, I am afraid the unfilial sons would leave their parents unburied. You need not wish to learn whether the dead have such knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourselves." He habitually avoided the discussion of subjects that were unprofitable. "He did not like to talk about extraordinary things, feats of strength, states of disorder, nor spiritual beings." He did not speculate on the creation of man, nor seek to know about his hereafter. In his character of student and preserver of the usages of the ancients he upheld the laws of the emperors Yu and Shun, who had reigned gloriously seventeen hundred years before him, and he went from ruler to ruler, striving to find one who would learn to reign as they did.

Confucius constantly urged the fulfilment of the duties arising from the five natural human relationships. He enunciated numerous wise sayings, which have remained current among his people, and of which the following are examples:—

“Virtue is not left to stand alone; he who practises it will have neighbours.”

“If a thing be really hard, it may be ground without being made thin; and if it be really white, it may be steeped in a dark fluid without being made black.”

“Fine words and an insinuating appearance are seldom associated with true virtue.”

“He who exercises government by means of his virtue, may be compared to the north polar star—which keeps its place, and all the stars turn toward it.”

“In the Book of Poetry there are three hundred pieces, but the design of them all may be embraced in one sentence: Have no depraved thoughts.”

“Learning, without thought, is labour lost; thought, without learning, is perilous.”

“It is only the truly virtuous man who can love, or who can hate others.”

“A man should say, I am not concerned that I have no place: I am concerned how I may fit myself for one; I am not concerned that I am not known; I seek to be worthy to be known.”

“The reason why the ancients did not readily give utterance to their words was, that they feared their actions should not come up to them.”

“Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk; when the accomplishments and the solid qualities are equally blended, we have the man of complete virtue.”

“Men of principle are sure to be bold, but those who are bold may not always be men of principle.”

“Those whose courses are different cannot lay plans for one another.”

To his disciples, and to the potentates over whom

his soul yearned, Confucius perpetually held up an ideal man, and asked them to be like this pattern. What he thought a man should be is set forth in the following selections from the "Analects":—

"He who aims to be a man of complete virtue, in his food does not seek to gratify his appetite, nor in his dwelling-place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified."

"The superior man is catholic, and not partisan; the mean man is partisan, and not catholic."

"The superior man in the world does not set his mind either for or against anything; what is right, he will follow."

"The superior man, in regard to what he does not know, shows a cautious reserve."

"The superior man is modest in his speech, but exceeds in his actions. The superior man acts before he speaks, and afterward speaks according to his actions."

"The superior man does not promote a man simply on account of his words, nor does he put aside good words because of the man."

"The superior man is correctly firm, and not firm merely."

"What the superior man seeks is in himself; what the mean man seeks is in others."

"The object of the superior man is truth. The superior man is anxious lest he should not get truth; he is not anxious lest poverty come upon him."

"There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven, he stands in awe of great men, he stands in awe of the words of sages."

"The man who in view of gain thinks of righteousness, who in view of danger is prepared to give up his life, and who does not forget an old agreement, however far back it extends, such a man may be reckoned a complete man."

"The superior man cultivates himself so as to give rest to others."

"The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete."

"Tsze-kung said, 'What do you pronounce concerning a poor man who does not flatter, and a rich man who is not proud?' The Master replied, 'They will do; but they are not equal to him who, though poor, is yet cheerful, and to him who, though rich, loves the rules of propriety.'"

"The superior man helps the distressed, but does not add to the wealth of the rich."

"The superior man seeks to develop the admirable qualities of men, and does not seek to develop their bad qualities. The mean man does the opposite of this."

"The man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others."

“The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of the moral law; the small man thinks of the favours he may receive.”

“Tsze-kung said, ‘Has the superior man his hatreds also?’ The Master said, ‘He has his hatreds. He hates those who proclaim the evils of others. He hates the man who, being in low station, slanders his superiors. He hates those who have valour merely, and are unobservant of propriety. He hates those who are forward and determined, and at the same time of contracted understanding.’”

“Tan-che asked about perfect virtue. The Master said, ‘It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere.’”

This ideal is a high one. No asceticism is inculcated. If all the doctrines of Confucius were accepted and acted upon by all everywhere, through all

time, they would not destroy the human race as would the doctrines of Buddhism in which celibacy and mendicancy are set forth as duties. Priests and nuns are not popular among the thrifty, posterity-desiring Confucianists. It seems fair to test the truth of a doctrine by the query whether, if it were practised by all, everywhere and forever, it would conduce to the well-being of the human family. Any system which does not permit all to enter upon a struggle for the attainment of that which it holds to be the highest good, lacks the basis of justice, and must eventually fall. Tested by this standard, the Superior Man of Confucius appears fit to be multiplied indefinitely on the face of the earth, and worthy to inherit it all, and to find the highest good in being himself. Why, then, has the teaching of Confucius, through twenty-three hundred years, in the most populous of empires, produced so few Superior Men? It is true that no religion or moral philosophy yet promulgated has

withheld all its followers from fraud, malice, and uncleanness, nor made them all just, sincere, and brave. But when one considers the excellence of the ethical teaching of Confucius, the length of time it has been accepted, and the thoroughness with which it has been inculcated in a vast and isolated nation, the moral results appear meagre. During a residence of a score of years among Confucianists, I have learned that no people have a clearer perception of right and wrong. Conscience is in them a discriminating, but not a motive, power. They can set forth the law of righteousness with amazing delicacy and exactitude, and at the same time entertain sufficient private reasons for not following it. I have humbly tried to solve this puzzle, and have for myself reached a conclusion. The ultimate reason for good behaviour under the Confucian theory is the desirability of being a perfect man, and enjoying the rewards of perfection. In one form or another Confucius perpetually iterates

this saying, "To be able to practise five things everywhere under heaven constitutes perfect virtue, —gravity, generosity, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others." To be a model of correct deportment, and an example of perfect character, is no mean aspiration, but it is, after all, a selfish aim. He who fulfils all duties through a desire for personal perfection, and in consideration of the advantages accruing to himself therefrom, is less noble than he who fulfils the same duties solely through regard for the welfare of those whom he serves. He who acts with the motive of obtaining present or future reward for himself, or with the object of securing the approval of any being, visible or invisible, is less apt to have a constant reason for restraining his harmful

propensities, and for doing what is best for his neighbour, than has he who loves his neighbour as himself. It seems to be by a natural psychological process that "he that loveth is born of God." In direct ratio to one's knowledge of the good and evil effects of what he does, and to the reality of his regard for the well-being of others, is his effort after righteousness.

Whatever the errors and the limitations of Confucius, he lived nobly, esteeming lightly, as do all the immortals, every worldly emolument. In brave and patient toil, in hardship and humility, he held his ideal before his countrymen. They have accepted it, and exalted him. And when the science of Comparative Ethics shall have from the enlightened world the esteem it deserves, then the moral philosophy of Confucius will have due study in lands other than his own.

CHINESE TAUISTS AND THEIR MAGIC ARTS.

TAUISM, the theosophy of China, is based upon the teachings of Laou-Tze, and its chief sacred book is the one volume that he wrote. Laou-Tze, or the aged philosopher, was born 604 B.C., in the Honan Province, Central China. Popular tradition declares that he was not brought forth till eighty-one years after his conception, and that snowy hair and an appearance of great age distinguished him through life. Nothing is known of his parentage, except that he was of the Li family. His individual name, Hi the Flat-eared, was, doubtless, like that of many of his countrymen, given on account of a personal peculiarity. He was librarian at the royal court of Chow, and when Confucius visited the capital in 517 B.C.,



WOMEN AT A SHRINE

he sought Laou-Tze in order to converse with him about the ancient ceremonies. Confucius was then thirty-five, and Laou-Tze eighty-eight years old. It is recorded that after the interview, Confucius said to his disciples, "I know how birds can fly, fishes swim, and beasts run. But the runner may be snared, the swimmer hooked, and the flyer shot by the arrow. But there is the dragon. I cannot tell how he mounts on the wind through the clouds to heaven. To-day I have seen Laou-Tze, and can only compare him to the dragon."

Laou-Tze chose to remain obscure, and gathered about him no school; but there is evidence that he had disciples who practised in their homes, and taught in their fields, the doctrines that he brooded over. After long service in his civil office, seeing that the dynasty was decaying, he left the capital and went through the frontier pass that led out of the royal domain to the northwest. The gate-keeper, named Yin Hi, recognized him, and said to

him, "You are about to withdraw yourself out of sight; I pray you first compose for me a book." Laou-Tze remained with the gate-keeper, and wrote a book of five thousand words. He then went away to the west, and nothing more was ever heard of him. Unlike Confucius, he founded no house; and the heads of the sect that calls itself after his doctrines are not of his lineage. The book which he wrote, the only one which has come down to us from his pen, when translated into English, fills but sixty-two octavo pages. It is entitled "The Classic of Reason and Virtue," and it sets forth a system of philosophy which advocates cleanness and emptiness of heart as the highest objects of aspiration and the cure for all ills. It declares that the primal cause and ultimate reason for all things is *Tau*; which no synologue has been able to define in a single phrase, but which Laou-Tze explains as follows: "There was something chaotic in nature, which existed before heaven and earth. It was still; it was void. It stood

alone, and was not changed. It pervaded everywhere, and was not endangered. It may be regarded as the mother of the universe. I know not its name, but give it the title of *Tau*."

"Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from *Tau*; and *Tau* takes its law from what is in itself."

"We look at it, and do not see it; it is named the colourless. We listen for it, and do not hear it; it is named the soundless. We try to grasp it, and do not get hold of it; it is named the incorporeal. With these three qualities it cannot be investigated and defined; and hence we blend them together and form a unity."

The modern followers of *Tau* are unable to define it more fully than did its ancient discoverer. It is not a person; it is not reason as exercised by a conscious being; it is not a human rule of righteousness. The word in common colloquial utterances is used

to express the concept of right reasoning; the underlying principles which determine the course of things; the essentially correct method of action; the way which accords with the eternal law of nature. When the Chinese wish to say, "He has right on his side," they declare that "he is in harmony with *Tau*." Every Chinaman shrinks before proof that what he does or maintains is contrary to *Tau*. Whatever *Tau* may be, as an idea in the Mongolian mind, it theoretically receives supreme reverence.

Throughout "The Classic of Reason and Virtue" humility is inculcated. The lowly and weak are exalted above the hard and masterful. Laou-Tze says: "Man in his life is supple and tender; in his death he is rigid and strong. It is the same with everything. Grass and trees are in their life weak and tender, and in their death withered and tough. Therefore rigidity and toughness are the attendants of death, and tenderness and weakness are the attendants of life."

War is lamented, ambition is disesteemed, and even the exaltation of merit is discountenanced, on the ground that it excites contention. "Not exalting worth keeps the people from rivalry. Not prizing things hard to procure keeps the people from theft. Not looking on objects of desire keeps the heart from disorder. The government of the sage consists accordingly in emptying the heart of desires and filling the stomach; in weakening the will and strengthening the bones; in continually keeping the people from the knowledge and the desire of evil; and in making those who have knowledge not dare to act."

Avarice is reckoned as its own punishment, and the accumulation of wealth is discouraged. "When gold and gems fill the hall, nothing can protect them." "The sage does not lay up treasures. The more he does for others, the more he is increased." "There is no calamity more direful than the desire of possessing."

Quietism is always enjoined. The greatest and

best of things is *Tau*. In order to be in accord with it, one must have the mind emptied of all worldly ambitions, must be free from all prejudices and pre-occupations, and must be in a condition of receptivity. This is the condition essential to all true usefulness. "It is the way of *Tau* not to act from any personal motive; to conduct affairs without feeling the trouble of them; to taste without being aware of flavour; to account the great as small, and the small as great." "The sage deals with affairs as if he were doing nothing, and performs his teaching without words. In the same way all things in nature shoot up in spring without a word, and grow without a claim for their production."

These quotations, taken from "The Classic of Reason and Virtue," as translated by Dr. Chalmers, and published under the title "The Speculations of the Old Philosopher," show the trend of the doctrines of Laou-Tze. Dr. Legg, in his book on "The Religious of China," calls attention to the fact that twenty-

five hundred years ago Laou-Tze, in one terse utterance, announced a principle that was new in the ethics of the East, "Recompense injury with kindness." When one of the disciples of Confucius inquired of him concerning his opinion of this principle, he, from his point of view as schoolmaster and magistrate, uttered his dicta, saying, "Recompense kindness with kindness, and injury with justice." The far-sighted acumen of Laou-Tze appeared to Confucius to be nothing more than the wisdom of one who was "careful of his person."

Laou-Tze was a hermit rather than a philosopher. He withdrew from the world because it did not please him, instead of remaining to fight its battles as did Confucius, because there was need of him. The older man sought obscurity, despised formalities, aimed at the utmost simplicity of mind and habit, studied to be content with little, and put away all wearing ambitions, believing that the best was to be attained by and among the lowly. The younger sage

perceived a sanctifying influence in rituals and ceremonies, was strenuous concerning etiquette and propriety, and spent his long life in brave effort to lead the great and powerful to be correct ensamples to the common folk, who, according to his theory, must imitate their superiors. Both men were great and true, but the transcendental abstraction from worldly cares, and the abstruse doctrines of Laou-Tze, have formed a foundation for a system of superstition that has increased through the ages, while the practical and natural duties of human relationships, which lie at the base of all the teachings of Confucius, have, through his clear expositions, won a regard which has saved China from barbarism. Well is it for the great nation that Confucianism, not Tauism, became the state religion.

Tauism appears to have spread widely during the life of Laou-Tze, and to have gained eminent adherents during the centuries succeeding his death. It seems to have, also, at an early date, coalesced with

ancient superstitions, and to have become the creed of diviners, alchemists, and wonder-workers. In the third century B.C. the founder of the present empire, the subjugator of the feudal states, the builder of the Great Wall, evinced his faith in its tenets by fitting out and sending off an expedition in search of the isles of the immortals, from whence he hoped to have brought to him an herb that would give eternal life. The emperor Wu, during his long reign in the first and second centuries B.C., was ardently devoted to its doctrines. In the first century of our era, the first and second emperors of the Han dynasty invited to court the first Tauist pope. But it was not until 66 A.D., that Laou-Tze was canonized, and ranked among the Tauist gods as the Great Supreme, the Emperor of the Dark First Cause.

Chang-tau-ling, the first Tauist pope or patriarch, is said to have mastered "The Classic of Reason and Virtue" at the early age of seven. After arriving at great eminence as a scholar, he declined office,

retired to a mountain fastness, and devoted himself to meditation and the study of alchemy. His later years were spent in the Dragon Tiger Mountain; and there, after compounding and swallowing the elixir of life, the receipt for which he had found in a treatise miraculously bestowed upon him by Laou-Tze, he, at the age of 123, ascended to the abodes of the immortals. Before leaving the earth, he bequeathed his secret knowledge to his son, Chang Heng, from whom it has been handed down to later patriarchs. In 748 A.D., the reigning emperor confirmed the hereditary privileges of Chang-tau-ling, with the title of Heavenly Master, and in 1016 A.D., the emperor enfeoffed the existing representative of the family with large tracts of land. The Mongol emperors were also liberal patrons of the Tauist popes, and so secure is their tenure of their domains in the Dragon Tiger Mountain, that it is a common saying that "however the empire be disordered or convulsed, the Changs (the heirs of the first Tauist patriarch) and

the Khongs (descendants of Confucius) have no reason to be troubled."

The headship of the Tauist sect is said to be perpetuated by the transmigration of the soul of Chang-tau-ling from one to another of his successors, the true heir being revealed by a miracle. The office is not strictly hereditary, but, upon the death of the patriarch, his family meet, and cast iron plates, containing each a name, into a well; and he whose name floats becomes Master. The Changs have held the office of Master or pope since the first century, with but one period of interruption, having the seat of their spiritual authority in the Dragon Tiger Mountain, in the Kiang Si Province, in the department of Kuang-sin, and the district Chang-si.

Although Tauism is reckoned heterodox, and is one of the strange doctrines condemned by the seventh edict of Khang-Hi, it is everywhere tolerated, and is even officially recognized. Mayers, in his "Chinese Government," says that "two Tauist office-bearers are

appointed in each district, department, and prefecture, throughout the empire, as principal and deputy. The appointment is made by local authority, by selection among the leading priests, and is submitted for approval, when made by the subordinate officials, to the provincial government. The superior thus appointed acts as the medium of communication between the secular authorities and the priesthood, for whose general good conduct he is considered responsible, and over whose cases of litigation among themselves he exercises certain judicial powers. The superior of the Metropolitan district is a person enjoying much consideration, and wielding no small amount of authority, but the position elsewhere is attended with little respect.

“Though Tauism is not, and has never been, the state religion, there are Tauist priests connected with the state temples devoted to the worship of the powers of nature; and two hierophants are employed in the state temples in services intended as acts of propitiation in times of flood or drought.”

The lives of many Tauist patriarchs and priests have been written for the edification of believers. For instance, there is that of Chang-Liang, one of the early popes. He was a poor boy, who, when at work in the fields, saw an aged man, who was passing along in a sedan-chair, drop one of his shoes on the road. Chang-Liang, supposing the shoe to have accidentally fallen off, immediately picked it up and ran a long way to restore it to its owner. The ancient man gave him no thanks, but asked him if he would like to become wise. Chang-Liang expressed his desire for learning, and the venerable sage told him to come to his distant house on a certain day, at dawn. Chang-Liang thereafter inquired the way, and having travelled on foot all one day, and watched through the following night, he presented himself at the house at the appointed time, but was kept waiting till noon before he gained access to the master. Then the master was seated at a sumptuous repast, and the hungry boy sat with downcast eyes against the wall, while

the feast was slowly consumed. After dining, the old man sent the boy empty away, saying that he had not that day leisure for giving instruction, but that he would at another time fulfil his promise. At the date fixed the boy again presented himself, and the sage received him as a pupil, having ascertained, through his bringing of the shoe, that the boy was deferential to the aged; by his long waiting without complaint, that he was patient; by his not looking at the food when he was hungry, that he was not gluttonous; and by his return after a repulse, that he ardently desired knowledge.

A merchant of the Meng dynasty took into his family an orphan boy in whom he perceived extraordinary traits. On discovering that the boy knew letters without having ever been to school, the merchant suspected that he was of supernal origin, and treated him with great respect; but the women of the family were less discerning, and they persisted in requiring from him all sorts of menial services.

One day when he was sent to the riverside to wash earthen pickle-jars, he was seen to crumple them up, rub them as if they were dish-cloths, wring them out, and shake them again into their original shape. On being told of this feat, the merchant became afraid that the demands of the women-folk would bring upon himself some punishment for irreverent treatment of a superior being, and in order to avert this danger, he gave the boy two hundred ounces of silver, and sent him off to a monastery. The boy went away and dwelt in a cave. When he had spent all his money he picked up gravel and put it into his pot, and, while boiling, it turned into kernels of white rice. This was observed and was commented upon until it came to the ears of the emperor, who sent for the youth, built a temple for him, and thereafter had all the advantages of close communication with an immortal.

The superstitions of Tauism are chiefly indigenous, though many of its doctrines are foreign. In the

year 65 A.D. Buddhism was introduced into China from India, and since that time Tauism has been greatly modified by Buddhist tenets and practices. The Tauists saw that if they would have influence among the people, they must, like the Buddhists, have temples and monasteries, and must attract public attention by public teaching. In Buddhist temples are three great images called the three precious ones,—Buddha, the Law, and the Church. In Tauist temples, also, are three idols called the three pure ones. The first is the Supreme Ruler, taken from the old religion of the country, and worshipped long before Laou-Tze or Confucius was born; the second is the holy one, called Chaos, who was at the beginning of all things; the third is Laou-Tze. The doctrines of purgatory and of metempsychosis are also evidently taken from Buddhism. Not only has Tauism coalesced with Buddhism, but it has absorbed and perpetuated the native ancient debasing creeds. Laou-Tze taught no religion, and no supernaturalism of

any description: yet, in the course of ages, his doctrines have taken on by accretion a vast mass of superstition. Tauism began with no gods, and now its gods are countless; it began with no form of worship, and now its forms are multifold, costly, and grotesque. Its only ancient sacred book is "The Classic of Reason and Virtue," and now reason and virtue have in China no foes so subtle and so potent as its priests.

The priests are neither the descendants of Laou-Tze, nor of the family of the popes: but they study the writings of the one, and get instruction from the other. They are supposed to study, in the Dragon Tiger Mountain, the occult sciences, and to attain supernatural powers. The advanced hierophants are believed to know future events; to have powers of clairvoyance; to be able to converse without speech; to labour without fatigue; to send inanimate objects to distant localities without physical agency; to make themselves invisible at will; and to achieve corporeal immortality. The pope, by means of a magic seal,

checks or directs the demons of the nether regions.

The Chinese generally believe that certain persons possess these varied powers. The proudest Confucianists and the devoutest Buddhists are alike more or less subject to Tauist priestcraft. The priests are commonly employed in conflict with evil spirits. Hardly any domestic undertaking or public enterprise is carried on without their coadjutorship.

大清乾隆五十四年歲次己酉春月上浣奉安郡守蘇臺宋忍中勒石



天師



The Seal of the Tauist Pope.

For example, when a new dwelling-house is finished, and the family gods have been transferred to it, the owner has a Tauist priest and his acolytes come to drive out the demons, before the human occupants shall take up their abode in it. They come by night, bringing bells and gongs, and set up a fearful din of incantation in the new domicile. They put oil into an iron pan, heat it to boiling-point, hang it by its ears on a trident, spirt alcohol upon it, to increase the blaze, fume, and smoke, and thrust it into all the corners of the rooms. At the same time, pitchforks and bayonets are driven through the air, and the priest loudly announces the name of the true owner and possessor of the premises, and declares his authority to expel all invisible inmates. All parts of the building having been consecutively ransacked in this manner, and the doors successively shut, the demons are supposed to have been routed. The neighbours, meanwhile, keep out of the way, and close their own doors and windows carefully, lest the ejected tenants

should take up a habitation with them. When the demons have been chased outside the town, the family, in the early morning, moves into its new house.

Every believer in Tauism expends much money upon fortune-telling, a trade that is largely in the hands of blind men, or pseudo-blind men, who itinerate in regions where they are not personally known, and who profit vastly through female credulity.

Unlike the Buddhist priests, the Tauist priests marry, and live among the laity. The making and sale of charms and amulets occupies many priests. There are few doors upon which a written or printed charm is not affixed. Amulets are commonly worn, and are frequently made by wrapping up a picture of the Tauist pope with ashes taken from the censers of several gods that are thought to have manifested willingness to exert themselves in behalf of their worshippers. The ashes from each censer are separately wrapped in a scrap of red calico, and tied with red or green sewing-silk. Charms written by Tauist

priests are often included. The whole number of little parcels, perhaps a dozen altogether, are made into one packet, a cubic inch in bulk, and this is worn upon the neck or wrist as an amulet, or is suspended in a room as a fetish.

A geomancer who is considered to be specially gifted in the discerning of good sites for graves is always employed for locating the tomb of a parent. The occult influence of the resting-place of the dead upon the weal of the living is believed to be so great that no man who has prospered since the burial of his chief ancestor would, on any consideration, permit a change in the configuration of the landscape surrounding the tomb. Those upon whom calamity comes soon after the interment of a parent, remove the grave to another site. Pagodas, temples, bridges, houses, and all high structures are thought to exert an occult influence upon the dwellers in lower situations; and bitter feuds between individuals and between clans result from any interference with the

geomantic condition termed "the equilibrium of wind and water."

The empire is full of Tauist necromancers, who may not all be directly connected with the school of the popes, but they all have rendezvous among the mountains, where they learn and teach their art. The legend runs that in the Tang dynasty (620 to 907 A.D.), a pope was walking among the mountains, and tapped upon a rock, saying, "Open! The Heavenly Master has come!" The rock opened, and disclosed within it a chamber, in which was an altar and all the paraphernalia used in worshipping the dead. The pope went away, the rock closing behind him, and disinterred the bones of his own ancestors, that he might bring and enclose them in a tomb that promised so much of weal to the posterity of its occupant. While he was gone, a small boy, who had, from a copse near by, heard and seen what had been said and done, ran and told his grandfather about it. The wise old man at once went and arrayed himself in

his best, as do the Chinese when they know that their end approaches, and went, conducted by the boy, to the rock. He, too, tapped upon it, saying, "Open! The Heavenly Master has come!" and the rock divided, displaying its inner chamber. The old man entered, telling his grandson to remain outside and watch for the return of the former visitant. As soon as the old man sat down in the place allotted by custom to the departed, the rock closed, leaving no fissure, and became the sepulchre of its occupant. When the pope came back with the bones of his ancestors, he found that the rock would not again heed his call for admission, and he therefore knew that some one had, in his absence, taken possession of it. He then struck the rock, saying, "If he who occupies this tomb be its discoverer, then let there ever be an emperor among his descendants; but if he be an usurper, then let him have forever among his offspring a king of demons." Since that time there has always been among this old man's progeny a real

necromancer. When the first of these necromancers died, the whole family was called together, and the survivor who could by incantation make the dead man get up from the bed upon which he had breathed his last, and place himself in his own coffin, was accepted and acknowledged by the others as the true inheritor of the power of the departed. It is said that this test is the one whereby the head of the body of necromancers has, from generation to generation, been manifested. The necromancers are all Tauists, and claim the same powers as the priests.

There is a difference between a necromancer and a juggler in Cathay. The latter is paid for the amusement which he furnishes, and the former is rewarded for the exercise of supposed preternatural powers in communication with invisible beings. The juggler plays in the open air, by daylight, and with simple accoutrements. He apparently causes a gourd-seed to sprout, put forth leaves, and bear fruit, all within a few minutes of time; he slaughters a small boy, puts the

pieces into a narrow-mouthed jar, and then by incantation makes the victim whole, and breaks the jar to give him exit; and he performs other tricks which cause much wonder and bring him much cash. Though he affects dependence on elfin aid, his arts are not practised in support of a religion, nor by appeal to superstition. His exhibitions of skill are often more marvellous than are those of the magicians; but the pretensions of the latter to supernatural powers give them a peculiar hold on the imagination of the populace, and they have great influence for evil in all communities. Their mystic learning is indicated by acts of which they appear to be almost unconscious. They blow out a lamp that stands at a distance, by puffing upon a sheet of paper held between them and the lamp; they hold a dead fish in the hand, and bring it to life by breathing gently upon it; they fill their mouths with boiled rice, and then blow the kernels back in the form of live honeybees. When they have cultivated in their neighbours

a conviction that they are true sorcerers, they have many clients who desire to learn of what is distant in time or place, and who seek their help in communicating with invisible beings. They are considered to be the *confrères* of the genii, and to have learned their arts.

The genii are divinities of the Tauist sect, immortals intermediate between gods and men, and they have the power of making themselves invisible, or of taking at will the shape of any animate or inanimate object. The Eight, who are the oldest and greatest of their kind, are supposed to have an habitation in the highest heavens, and to be under the immediate tutelage of the Supreme Ruler. They are patrons of the arts, and it is said that they have many times been born as men, and that during their earthly lives they have invented all that is useful in the world. When they are sent to take human form, they forget their past, and are so like other people that their divine origin is revealed only by their genius. These

eight genii can be traced back in literature to the Tang dynasty, which held the throne from 620 to 907 A.D. Possibly they were wholly human magicians of extraordinary gifts. The eight genii, seven male and one female, have each a recorded personal origin. It is said that the first genie was an old woman who lived among the mountains, and there found and ate a fruit which made her immortal. Having herself partaken of a fig from the tree of life, she acquired, after a thousand years, the power to discern in others a fitness for continued existence. She perceived that Tek Kuai Li, who had killed himself by hard study, ought to live forever, and she sent a messenger to his distant grave to resuscitate him. When Tek Kuai Li emerged from the tomb, his legs were mortified, and so the messenger slew a dog, and used two of its legs for making new ones for Tek Kuai Li. He afterwards made new legs of clay for the dog, and sent it off alive and well; but Tek Kuai Li's legs were of unequal length, so that he ever afterward

limped. When he returned from the grave to his parents, they did not recognize him, and declined to receive him as their son. He therefore went and pursued his studies with the old dame who revived him, and who is called the Mother of the Genii. He carries a crutch, and is the special patron of conjurers.

The second genius is Han Cheng Li, who, having studied long and deeply the doctrines of Laou-Tze, heard from Tek Kuai Li of the Mother of the Genii and her fruit-tree, and sought and gained her help in becoming immortal. He carries a fan, with which he is said to fan and revive the souls of the dead.

One day when this Han Cheng Li was wandering on the hills, he found the skeleton of a man who had been left there unburied, and pity for the bleaching bones impelled him to restore the dead man to life. But as soon as the resurrection was accomplished, the man accused Han Cheng Li of having stolen his clothes, and dragged him before a magistrate to account for the theft. Han stated the case, telling

the magistrate how he had found the tombless skeleton, and had, through compassion, renewed the man's life. The magistrate refused to believe this statement, unless Han would prove his power by taking away, by words alone, the life which he said he had, by words alone, restored. Han then began an incantation, and the man's flesh diminished, till nothing but the bare bones were left. This function so impressed the magistrate that he resigned his office and honours, and went with Han to join the genii. He is known as Lu Tong Pin, the patron of fencers, and the protector of the sick, and his symbol is a rapier. It is averred that in one of his earthly existences he was an emperor of the Song dynasty, named Hui Chong. Though he had been wise when among the genii, he forgot his duties on becoming an emperor, and lived in ease and luxury, using his powers for selfish ends. At that time the greatest scholar in the empire was Liang Au, who was faithful and humane, and beloved of men and gods. One

night the emperor dreamed that he would the next day be struck by lightning. He went to the great scholar and said: "To-morrow the lightning will strike me, because I have had place and power and have not rightly used them. I will transform myself into a kernel of rice, which you must put under your finger-nail and press against your body: thus I shall be safe from the stroke. All that day the emperor appeared to be very ill, and remained in bed, while his soul in the kernel of rice was safely kept by Liang Au, who, at night, returned it to its own place.

The fourth genius, Chiang Ku Lao, remained unborn for eighty years, knowing that his mother would die in giving him birth. He had white hair and beard even in infancy, and he became a genius without delay. He carries writing-implements and guides authors to a good style.

The fifth, Chau Kok Ku, by meditating upon Taoism, came to despise rank, riches, and office, and

went away to a retreat among the mountains. There the Mother of the Genii found him, and gave to him the fruit of her tree. He carries castanets, and is the patron of mummers and actors.

The sixth, Hang Siang Chu, left a family who had no sympathy with his longings for knowledge, and went and lived as a recluse in a forest. He plays the pipe, and assists musicians.

The seventh, Na Chai Hua, was a sage youth who was one day picking flowers on the mountains. He saw six genii roaming there, and joined himself to them. He aids florists, and is often represented with a flower-basket and a spade.

The eighth, O Sien Ko, was a pious woman who kept an inn. She was so cleanly that Lu Tong Pin, who frequented her house, thought she deserved immortality, and led her to become a genie. She is said to have invented boats. Her first craft was a mere raft, without means of propulsion. But one day when she was washing clothes in the river, she

took a hint from a fish that was rowing with its fins and steering with its tail, and she then put oars and a rudder upon her boat. She carries a lotus-flower, and helps in housewifery.

Each of the chief genii has many servants. These, like their superiors, can instantly change themselves into animals, stones, water, trees, or whatever will best serve their purpose. Men who have proven worthy to enter into the mysteries of Tauism have learned their arts and may follow their practices. They are certainly skilled in legerdemain, and some of them are doubtless powerful mesmerists. In the Song dynasty (960 to 1127 A.D.) there was a magician named Ang, who sometimes took his friends with him on his flying mat that made journeys of many leagues in a few minutes. The visits were always made to scenes with which the passenger was familiar. Ang put his arm around his friend, and burned a charm upon each of the four corners of his mat. He warned his fellow-passenger that he must sit still

and keep his eyes shut, else he would be dropped on the way. To the passenger, the mat appeared to move swiftly and gently, as a cloud through the air, until he was told that he might open his eyes, since they had arrived at their destination. Then he found himself in the city to which he had expected to go, spent the day in sight-seeing, and returned to his home at nightfall, upon the wonderful mat, which the wizard spread outside the city wall. One passenger, who wanted to see how far he had gone upon his homeward way, opened his eyes a few minutes after starting, and he instantly fell to the ground. He found himself four leagues from home, and had to walk all that distance in the dark, before he reached his own door. On arriving there he found Ang waiting for him, ready to disclaim all responsibility for the result of his disobedience.

Priest Ang had rivals, in his day, in the Seven Sisters, who, like him, practised the arts of the mystics. They were the daughters of one mother, and

lived together on the seashore. As they called themselves more expert than Ang, he invited them to compete with him openly, to prove whether they or he was the greater in necromancy. Ang, in order to get ready for the contest, went to sleep for three days and nights, after having told his children that they must on no account awaken him during that time. On the third day of his nap, one of the Seven, wishing to find out what he was doing, changed herself into the semblance of his youngest sister, and came to his house, saying that she wished to confer with him about an important family matter. His children told her that he was taking a three-days' sleep, and must not be disturbed. The counterfeit sister refused to believe this, and in order to pacify her, she was permitted to look into his room to see him. She at once threw him into a state of coma, and then declared that he was dead; and when his family had assembled around his bed, she shyly manipulated a grain of rice into a maggot and inserted

it in his nostril. When the maggot crawled out, his relatives were persuaded that he was indeed dead, and they put him into a coffin and buried him. Having disposed of their enemy, the seven women rejoiced. But as soon as Ang's spirit could come back to his eldest son in a vision, he gave orders that his coffin should be disinterred, enclosed in an iron box, and cast into the sea. His son obeyed this behest, and, in the next storm, the iron coffin, riding upon the waves, acted as a battering-ram, and beat down the house of the Seven Sisters, that was upon the seashore.

Ang left an apt pupil in Yang Kuang, who became almost as celebrated as his master, whose books he inherited. When he had grown old and blind, he was one day sitting under a tree, and some labourers said to him, "A young lady is approaching. If you will make her take off her tunic before she reaches here, we will give you a leg of pork." Yang Kuang took up a handful of straw, murmured over it an

incantation, and blew the straw toward the young lady. She immediately pulled off her tunic, exclaiming that it was covered with centipedes. The labourers laughed, and went off to get the pork for Yang Kuang. He took the pork home, and told his wife how he got it. She thereupon informed him that the young lady was their married daughter, who had just arrived, disarrayed and ashamed, and she at once went in anger and burned up his books. He had no son, and some of his arts are now lost to the world.

A few tens of years ago, there was, at a village near Swatow, a wizard who permitted a friend to ride on his mat; but at the present time most of the wizards are either less powerful or less obliging. There are many who tell of the afflictions their acquaintances have suffered under the visits of unseen beings. The trouble is invariably preceded by conference with a Tauist fortune-teller or priest. The necromancer gets information of the hour, day, month, and year of birth, and twelve hairs from his victim's

head, with money for buying what he declares to be necessary for the performance of incantations. He gives in return a promise to propitiate demons and to obtain aid from the benign spirits. If the woman be good prey, the priest may "conceal his body"; that is, render himself invisible and tease her. When she is bathing, she may be whisked out of her room, and set down, tub and all, in the court-yard; when she is conversing with guests, she may suddenly find herself barefoot; when she has a meal spread for her household, offal unaccountably appears upon the chief dish. If the woman runs away to another village, "the concealed man" follows her, and continues his persecutions until the chief priest is appeased by a sufficiently valuable present, after which the manifestations cease.

It is thought that any of those who learn the arts of the genii, taught among the mountains where the Taoist patriarch resides, may roam unseen through other person's houses, taking the tid-bits from the

feast, the gala-dresses from the chest, the silver from the purse. They may, at any moment, invade the boudoir or the council-chamber.

A family near Swatow had long been afflicted by the depredations and aggressions of one of these unseen foes. Dainties miraculously disappeared; a handsome daughter-in-law pined; and no private conference could take place in the house, because the invisible one was always there to hear. The eldest man of the household went secretly to visit his married daughter, and there boiled a leg of pork, which he carefully poisoned and brought home. Having told the members of his family that the pork was a present from his daughter, and that none beside himself should touch it, he put it away in a cupboard. Not long after, a portion of the pork had disappeared, and somewhat later a dead priest was found in a granary near by.

A class of persons who profess to be of royal lineage are called the Hong Yang magicians. Hong

Yang was in his youth a cowherd. One day he said to his companions, "I am an emperor, and you are my courtiers and ministers. I will kill an ox and make a feast for you." He then took a leaf of pampas-grass, and it became, in his hand, a sword, with which he slew one of the oxen. After the barbecue, Hong Yang spread the ox-hide over a stone, and when the owner of the cattle came to count them and found that one was missing, Hong Yang pointed to the stone as the missing ox. "That is no live ox," cried the owner. But Hong Yang called to the stone, and it lowed in reply, and then sank into the earth. Hong Yang was dismissed from his employment as cowherd, and wandered off to a monastery, where he lodged with the monks and took care of their garden. When the plants were well grown, Hong Yang called them mandarins, and appointed for them lictors and equipage. After that, the monks frequently heard such din of arms, feet, and voices as is incident to the progress of officials.

They inquired vainly concerning the cause, until Hong Yang confessed that he was to be an emperor, and had assigned rank and duties to the vegetables under his care. The monks sent the uncanny lad away, and after many adventures he came to the throne. When he was old he questioned his heir, saying, "Which choose you, to feed your subjects, or to be fed by your subjects?" His heir replied, "I will be fed by my subjects, as becomes a ruler." Foreseeing a harmful selfishness in his successor, Hong Yang thereupon pronounced a curse which condemned this heir and all his posterity to go forth and beg food during a certain portion of the life of each. Those who call themselves the descendants of Hong Yang still wander through the empire as mendicants. It is asserted that if they do not, for at least three years continuously, roam as beggars, a pestilence breaks out among them, and they are thus ever forced to obey the angry mandate of their ancestor. They dress elegantly, and accept

only what is respectfully handed to them on a clean salver. Some of them are jugglers, some are venders of medicines, and some are magicians. They are credited with power to stop the circulation of any person's blood by pointing a finger at him; with working spells under which one slowly pines away and dies; and with possessing the art of making themselves invisible. When they are known to be in the neighbourhood, the people keep their doors shut and conceal themselves.

Whatever the name applied to these various classes of persons who support themselves by the practice of magic, they are all Tauists, and generally trace their art back to the Dragon Tiger Mountain, in whose secret recesses the Tauist patriarch carries on psychic research and instructs his followers in mysticism.

Legerdemain, ventriloquism, and hypnotism, directed by the lowest passions and exercised upon the ignorant, doubtless accomplish all that is set forth by un-

scientific spectators and wonder-loving narrators. Witnesses intentionally veracious are often the subjects of hallucination. In the acquisition of truth, which is nothing other than complete conformity to fact, no evidence should be admitted save that of observers duly qualified. Since correct methods of investigation have never been applied to the subject, there is no sound reason for believing that any force unknown to science manifests its potency in Chinese Tauism.

CHINESE PIETY: FILIAL, FRATERNAL, AND FRIENDLY.

HEATHENISM consists largely in false standards of duty. In China the amount of literature deemed necessary for the establishment of correct notions of piety is in direct ratio to the unnaturalness of the ideas promulgated. On parental duty, whose fulfilment is the foundation of all well-being, little is written or said; while volumes are required to set forth the observances due to a mother-in-law, living or dead.

Confucius puts all human obligations under five heads, and tersely expounds those between sovereign and subject, parent and child, husband and wife, brother and brother, friend and friend. While virtue is reckoned "its own reward," there is a general

belief in an occult power that is on the side of righteousness, and all accept the common saying, "Good comes to the good." Many stories are told of special providences favouring the well-doer, and the following is given as an illustration. A man went to the Departmental City to collect debts. He had collected one hundred and fifty silver dollars, which were in three parcels of fifty each, and he sat down to rest, and look at a passing procession. He laid the parcels between his feet and ate some sugar-cane, the refuse of which gradually formed a pile that covered the dollars. After a while he got up and went away, forgetfully leaving the dollars under his seat. An old man presently came and sat down in the same place, soon felt something hard under his heels, discovered the parcels of dollars, and knowing that the loser must return in search of them, remained on guard. The loser soon came back and asked the old man if he had seen the money, and on describing it with sufficient accuracy

to prove that it was his, the old man gave it to him, and he gratefully invited his benefactor to visit him at his home in Am Po. Some months later the old man called at his house, but he was absent. He returned a few minutes after the caller had left, and on hearing who had been there, hurried off and overtook his guest just as the latter was embarking on a boat to go to the Departmental City. The young man urged, and finally persuaded, the old man to go home with him and spend the night in his house. That night the boat on which the old man would have embarked was wrecked in a typhoon, and all on board perished. This is thought to show that the saving of the old man's life was a reward, arranged by Heaven, on account of his correct behaviour concerning the dollars.

According to the Chinese standard, no duty stands before that of worshipping one's departed progenitors. Deceased parents and other ancestors are worshipped about thirteen times a year; that is, on their birth-

days, on the anniversary of the day of decease, on New Year's Day, on the fifteenth day of second month, at the vernal equinox, on the fifth day of fifth month, on the fifteenth day of seventh month and of eighth month, at the autumnal equinox, on the last day of the year, and at the visitation of the tombs. Whenever one parent is specially worshipped, as on the birthday or death-day of either, the other parent is also worshipped. Ancestors are worshipped by offerings of fish, fowl, pork, cakes, tea, wine, rice, spirit-money, and incense. The very poor use small quantities, the rich great stores, of food-stuffs; but all must offer the full number of dishes. Parents are worshipped in their own house so long as it is occupied by their male descendants. After the sons or grandsons establish separate families, they take turns in making offerings, either in the main room of the ancestral home, or in the ancestral temple where the tablets of ancestors are kept. When any son or grandson dies, one of his children makes the usual offerings

in his stead. All require each to do his part in the providing of offerings, but none obliges another to bow down and worship. The tribes, of which each son of the deceased is a chief, hold themselves distinct, and worship as long as they exist, or until the ancestor is forgotten. Thirty generations are said to worship each departed parent. If the ancestor was rich and powerful, he is worshipped, as is Confucius, for many more than thirty generations.

Some worshippers eat their own offerings, some distribute them among the members of the tribe, according to agreement in each case, and according to the number of fields inherited. In the formal annual visitation of the tombs, either in third month, tenth month, or eleventh month, the provisions are weighed, cut up, and then distributed equally to groups having an equal number at each spread. They sit upon the grass, and partake of the food, which has all been cooked before being offered at the graves. What is left after the feast is carried

home. There are sometimes hundreds of persons who meet in one company to worship at a grave, though the women do not generally join in this particular annual festival.

Some men set apart a portion, perhaps a tenth part, of the land owned by them, for supplying the expenses of worshipping them after their death. This portion is, after the death of its owner, held as common property by his heirs. The remainder is equally divided among his sons. The eldest son and his descendants generally have the care of the land held as common property by the tribe; but if the eldest is foolish or lazy, some other branch of the family takes charge of it. Many feuds arise out of a desire to control the Common of the clan. If all agree thereupon, the Common may be sold to one of the tribe, who is ever after to make all the offerings at the grave; but generally the Common is cultivated, and the offerings provided for one year by each of the tribes in turn.

Meneius says, "The good man is he who does not lose his child's heart." All Chinese teaching exalts above other virtues that of filial devotion, and the emperor often commands the erection of monuments to the memory of faithful daughters-in-law. To do well is to honour one's parents. The government, recognizing the influence of forebears, ennobles the father and mother of every man who by personal merit attains rank. Titles are extended backward to the ancestors who produced the hero, not forward to the posterity who may be his unworthy issue.

Near a road that I often travelled was a tomb raised above ground, and its peculiarity was explained by a warning legend. Long ago a poor young man, by diligent study, took the highest literary degree, became a mandarin, and filled an office in a distant province. After several years' absence he returned to his native town, and as he passed along the road in his grand sedan-chair, he was accosted by his mother, who had become a beggar. She called him by name,

but he refused to recognize or help her. Finding all her appeals to him vain, she knelt upon the ground, and cursed him, saying, "Tolerate him not, O ye Heavens, and support him not, O ye Earth!" A few days later he died, and when his coffin was carried to the hills for burial, so soon as it was put into the ground, the thunder roared, the lightning flashed, and the earth cast him forth from his grave. A second and a third time was his body interred, with the same sequence. Then a sepulchre was reared for him above ground, and the coffin therein enclosed. This tomb remained intact, and made known to posterity the sin which the heavens would not tolerate, nor the earth hide.

The first duty of every married woman is believed to be that of taking care of her husband's mother, and many bright examples of self-sacrifice are kept before the feminine mind in illustrative folk-stories. A popular book tells of one poverty-stricken woman who gave the natural food of her babe to its grandam ;



AN HONORARY PORTAL

and of another who sold herself as a slave that she might get the means of buying a coffin for her dead mother-in-law.

On the contrary, one who fails in devotion to the parents of her husband is sure to come to a bad end, as in the following instructive instance.

An unfilial son had a wife who hated his old mother. He was an only child, and had been the idol of his mother's heart, the object of her constant care. In her old age she was wholly dependent upon him; and, as she had become bedridden, she needed much attention from his wife. The wife was selfish and hard-hearted, but her husband was fond of her; and when she declared that she would no longer endure his mother's presence in the house, but would leave him and marry some other man, he told her he would carry his mother away, and cast her into a pit. So he deceitfully took his aged parent on his back, telling her it was long since she had been out to take the country air, and that she would be the

better for a little change of scene. They started toward the woods, and, as they went, the old woman told her son that he had gladdened her heart ten times. The first was when he was born, and when, after much sorrow, she knew that she had a living boy; the second was when she first saw him smile, and she knew that he was comfortable in her arms; the third was when he first held a thing in his hand, and she knew, by his grasp upon it, that he was strong; the fourth was when he began to walk, and she knew that he would learn to take care of himself and to help her; the fifth was when he first went off with other boys to gather fuel, and she thought that, having him, she could keep the house, and make a home; the sixth was when she first gave him some money, and he started off without her to buy their food in the market; the seventh was when she could afford to let him go to school, and he came back at nightfall, and told her what the teacher had taught him; the eighth was when he put on the garb of an

adult, and she knew that she had a man to depend on at last; the ninth was when she got a wife for him, had paid all the wedding expenses, and made him able to establish a household of his own; the tenth was when he just now took her on his back, to carry her out to get sight of the sky and the fields, that she might be refreshed, and live the longer. As she talked thus, her son's heart was softened, and he could not cast away the mother who had loved him so well. He therefore turned about and went homeward, but he did not dare take the old woman back to the house in which his wife was; and so he put her down in a shed, where ashes were heaped, and straw was stored. He made a bed for her upon and behind some straw, and told her he would bring her food at meal-time. When he went into the house, his wife asked him what he had done with the old woman, and he said he had thrown her into the pit. The wife was satisfied, and became very pleasant toward her husband. The hours passed, the meal-

times came and went, and the man could not make up his mind to take food to the shed, through fear that his wife would thus discover that his mother was there. The old woman got hungry, and at last crawled out from behind the straw toward the door, to see if her son was not coming to bring food to her. Just at that moment the wife came to empty a pan of ashes in the shed, and as she opened the door she saw the old woman, with dishevelled hair, pallid face, and wild eyes, staring out at her. Stricken with terror at the sight of what she believed to be the ghost of her mother-in-law, she fell backwards, struck her head on a stone, and instantly died. The son afterward brought his old mother back into his house, and took good care of her.

Chinese law and custom permit a man to divorce a wife who is unkind to his mother. The mother-in-law is often exacting, and, in such case, the husband is apt to chide his wife in public, out of conventional filial respect, and to comfort her in private, out of

sincere affection. A man often finds it difficult to adjust the differences between his mother and his wife, and but few are so careful in management as was the husband in the following actual case.

A man who had a mother and a wife dependent upon him for support, went to foreign parts to seek his fortune. He earned money, and sent it home; and there was enough of it to keep the two women in comfort. After some years he returned, and his aged mother privately told him that she had, during his absence, suffered from lack of food, and that his wife had been harsh and cruel toward her all the time that he had been gone. The wife also complained secretly to him, and said that his mother had, in growing old, grown jealous and peevish beyond endurance, and accused her of constant oppression. The husband did not know which woman to believe; but he was a filial son, and a kind husband, and he wished to act justly toward both his mother and his wife. After hearing again and again the complaints

of each against the other, and finding himself unable to discover which was in the wrong, he decided to bring out the truth by a practical test. His business called him away from home again for some months, and, before going, he told his wife that he would ask her to take care of his mother for this one period only. He did not wish her to be harried and maligned by his mother, who was so dependent and so troublesome, and, when he next time returned, he would quietly dispose of the old creature. There were ways of silently ridding one's self of expensive and worrisome aged persons; and it would be casier to accomplish the thing without being suspected of it, if the old woman was well-fed, handsomely clothed, and kindly treated for some months beforehand. His wife at once replied that she would see that his mother was well cared for until his return.

Then he had a private conference with his mother, and told her that since his wife was so unloving toward her, he would on his next return home dispose

of her in marriage to some other man, and get for himself a wife who would correctly perform the duties of a daughter-in-law. He asked his mother to be patient and pleasant toward his wife during his absence, and to find no fault with her whatever she might do or neglect to do, because in marrying her off and in seeking a new helpmeet for himself, it would be better that she should have no just ground of complaint against his mother. The old woman agreed to this, and the man went abroad.

When he came back, some months later, he asked his wife how his mother had treated her during his absence. The wife iterated all her former statements against the mother, and expressed her wish that he would immediately carry out his intention of ending the old woman's existence. He then sought his mother, and said that now he had returned he was ready to act on the plan he had formed before going away, and to marry off her unfilial daughter-in-law. The old woman begged him not to do any such

thing, declaring that his wife had repented; had brought pork, fish, and well-cooked rice for her meals, and had given her no reason for fault-finding during all the time he had been gone.

The man went back to his wife's apartment, and beat her so soundly that the neighbours came in to see what was the matter. When they saw what was going on, they said: "Formerly, when you were away, your wife starved your mother, and was not reproved by you when you came back. Lately, she has taken good care of your mother while you were gone, and now you maul her. What does it mean?" The man explained his ruse to his assembled neighbours and relatives, and they all approved his judgment. His wife sincerely repented and honestly reformed.

Many romances and dramas owe their interest to the national ideas of filial duty, and are dependent thereupon for their chief situations. A popular play has, for example, the following plot: A man has a second wife, who maltreats his little son and daugh-

ter. The wife has a paramour, who daily comes to see her in her husband's absence, and in order to have the children out of the way, she sends them to gather sticks. When the husband returns, he sees the children coming home with heavy loads of fuel. He chides his wife for abusing his children, and the wife therefore hates the children the more. She cooks a dish of pork, poisons it, and leaves it on a table where the children will see it when they return from fuel-hunting. The husband is absent, and the wife and paramour are in another room when the children come in weary and hungry, and see the pork. They gaze at it, but do not touch it, for fear of their step-mother's anger, and they go away safely. The step-mother's little brother then arrives, pilfers and eats the pork, and immediately falls in fatal convulsions. The husband just then returns, and the wife and paramour accuse the husband of murdering the little brother. The husband is arrested and imprisoned. His children return, hear of his being in

prison, take all the cash they possess, and go to the jailer, hoping to get access to their father. The jailer takes their cash, but opens only an empty cell for them to look into, and then tells them they cannot see their father for any sum less than ten ounces of silver. The girl begs her brother to sell her, and use the money for helping their father; but this the boy refuses to do. The girl then sells herself, as a slave, to an old woman, who proves to be wicked, and in whose power she remains.

The brother, alone and helpless, goes off to a distant province, where he grows up strong and brave. A prince, travelling in that province, is attacked by robbers. The young man saves the life of the prince by single-handed prowess, is rewarded by a promise of the hand of the prince's daughter, and is invited to accompany the prince to his own province. He there receives appointment by the emperor to a high office, marries the princess, and takes her in a boat toward his native village, where

he intends to effect his father's release. While in his boat, on a river, he picks up a drowning maiden, who has jumped from a window into the water to avoid the loss of her honour. The girl is taken to the princess's barge, restored to her senses, clothed comfortably, and asked to tell her story. The husband overhears the narration, recognizes his own sister, goes in and declares his relationship, and convinces the girl of its truth by recalling events in their childhood. They all proceed together to the native village; the old father is released and made happy; the magistrate who put him in prison is beheaded; the bad step-mother is quartered; and the filial children rejoice.

Next to filial piety lies fraternal unity. One of the greatest of sins is reckoned that of setting brothers at variance, while the virtuous woman is she who preserves harmony between her husband and his kin. Much praise is given to a wife who plots wisely for her young brother-in-law.

There was a man who had a wife and a younger brother, and the three lived in one house. The elder brother was often unjust and discourteous toward the younger, and, as the wife at such times took the part of the brother, she incurred her husband's displeasure, and led a troubled life. The behaviour of the husband toward his brother was emphasized by the contrast between it and his treatment of a friend, who came constantly to his house, received his fullest confidence, ate his best viands, and had his frequent praise. The wife told her husband that his brother was truly a more worthy man than was his friend, and better deserving of his esteem and his dainties; but this distrust of his friend brought blows upon the wife, and finally caused the expulsion of the brother from the house. The young man went away, hired himself out as a miller, and earned his living by hard day-work. The wife, finding that her warnings were disregarded, and that the false friend continued to have her husband's

favour, thought out a way whereby her husband should discover his friend's insincerity. She ceased commending the discarded brother, and lauded the intimate friend. After she had thus conciliated her husband, she took a fagot, made the effigy of a murdered man, wrapped it in matting, and, late at night, secretly laid it on the door-step of her own house. When her husband opened the door next morning at dawn, he saw on the step what he supposed to be a dead body, cast there by some miscreant who desired to divert attention from himself. Knowing that he would be summarily accused of murder should the body be seen on his premises, and that the corpse would be too heavy for him alone to carry away to a burial place, he rushed to his friend, told him what had happened, and besought him to instantly assist him in carrying the body to a certain spot where it could be secretly interred. He dilated upon the danger of delay, but his friend declined to incur risk on his account; said he was

going to a wedding that day, and had no time to spare; and that he had duties which forbade his implicating himself in such an affair. The husband, being coldly dismissed by his friend, thought of his brother, hastened to the mill where he slept, hurriedly told him his plight, and was instantly accompanied by his sympathizing relative, who assisted him in burying the body in the spot of which the elder brother had spoken to his false friend. Then the two brothers returned to the house of the elder one, and the husband told the wife what had occurred. She made the younger brother sit down to breakfast, and then told her husband that he ought now to know which cared for him and his interests—the friend who saw him in such a plight and refused to help him, or the brother who, at great risk, hastened to rescue him from danger. The husband acknowledged the force of her words, and retained his brother in the old home.

Soon after this, the husband was accused of murder.

His false friend had bargained with a man who made the charge, for the purpose of exacting blackmail, which he was to divide with his informant and instigator. The terrified husband conferred with his wife, and she told him to allow himself to be taken before the magistrate for judgment. If the murder were proven, he would be beheaded; but if he were falsely accused, the accuser should pay him five hundred ounces of silver as damages. This judgment was rendered, and the accuser told where the body was buried. It was dug up, and shown to be an effigy; but the wise wife's part in the transaction was never brought to light. The husband gave the silver to his younger brother, in acknowledgment of his own error; a wife was taken for him, and the whole family lived thereafter in peace and prosperity.

Friendships, outside the clan and family circle, appear to be based, among the Chinese, not so much upon personal congeniality as upon practical convenience. Whenever any favour has been received, there

is usually reasonable gratitude returned. Before any consideration is begged from a stranger, presents are sent, and the acceptance of them is understood as an indication of willingness to oblige. When hospitality has been received, every effort is made to return it in kind or other kind. Many amusing stories are told of the dilemmas of stingy hosts, or of the unexpected return of visits when it is the luck of both purse and pot to be empty.

There were two men, one rich and stingy, the other learned and poor. The rich man had, in his journeyings, often lodged at the scholar's house, and had been freely entertained with the best that the family possessed. The scholar was one afternoon returning from a long journey, which brought him into the rich man's neighbourhood; and, as it was too late for him to reach home that night, he decided to go and stay till the morrow with the friend he had so many times entertained. On his arrival, the host expressed great delight in seeing him, and in having

opportunity to reciprocate one of the many favours received from him. He said that he much regretted that it was too early to catch a fowl from the roost, and that it was too dark to go to one of his pools to catch some fish, and that he would go to his garden and get some fresh vegetables to accompany the boiled rice that they should have for supper. He went and peered about in his large garden; but the fully grown vegetables and fruits were fit to sell, while the half-grown ones could not be pulled without waste. He could not bring himself to take anything more than a few gourds which he ordered to be boiled, and set upon the table as a relish.

Not many months after, the scholar was promoted to office, and in the course of official duty he gave command for the removal of a line of shops that lay in the course of a projected road. The rich man owned shops among those on the encumbered land, and so he wrote to the officer, asking him, in memory of the salt they had eaten together, to lay the road

in another place. The officer replied that, as he had partaken of his hospitality, he would on that account change the route of the new road from the eastern to the western side of the town, and he added, —

At dusk 'tis too light to catch fowls, as you wish,
And at dark one can't go to the pool to get fish,
But a street can be moved just for gratitude's sake:
When one sups upon gourds, one remembers the dish.

The difficulty which may arise out of the acceptance of hospitality and the strict necessity of its return, is hinted at broadly in the tale of two friends of unequal worldly conditions. Mr. Yang had a friend, Mr. Chong, who used to come frequently to visit him and get the best that the house afforded. After having fed Mr. Chong unnumbered times, and having talked with him uncounted hours with great zest, Mr. Yang went unexpectedly one day to visit his friend in his own house and arrived in the forenoon. Mr. Chong received his guest with great apparent pleasure; put aside all business and sat

down to talk. As the guest had made a long journey, he was tired and hungry, and was somewhat surprised that Mr. Chong offered him no refreshment; but he thought that the unexpected pleasure of seeing him had made his host oblivious of his bodily needs, and he therefore excused the absence of material hospitality in the steady flow of conversation and inquiry. Noon came and went without invitation to partake of food, and the afternoon wore on apace. At last, being too exhausted for further converse, the guest said that he must go home. His host thereupon exclaimed at his own thoughtlessness, in having prepared no refreshment for his visitor, having been so engrossed in the satisfaction of the spirit as to have utterly forgotten the requirements of the flesh. He then begged his guest to stay till a suitable meal should be made ready, and he hastened to the kitchen and, in a voice quite audible to the guest in the parlour, he told his wife to heat the stove while he should go out and buy meats of

various sorts for a little banquet. The wife heated the stove, and the host presently entered the kitchen, put on a kettle, and when it was very hot threw cold water into it, making much noise with dipper and steam. The guest thought a great dinner was being cooked, and as he was very hungry, he exercised a sincere courtesy when he politely called out to his host, urging him to prepare but few viands, and to give him a simple dish of boiled rice. The host replied, saying that he should be unhappy if he did not express his pleasure in his friend's company by setting forth the full complement of meats and vegetables. The clatter in the kitchen continued, until the wife, who had been kept fanning the fire in the hot stove while her husband fried spoonfuls of water, finally fell over in a dead faint. The husband covered the kettles, and then begged the guest to come to the kitchen and suggest a remedy for the heat-stricken housewife, who lay prone on the floor. The guest ran to give aid, but one glance

around the kitchen showed him the absence of the usual débris accompanying the preparation of a meal. On pretence of looking for some hot broth for the woman, he hastily lifted the covers from the pots; and the host seeing further effort useless, sank senseless beside his wife, while the guest embraced the opportunity to depart without leave-taking.

Filial piety, among the Chinese, is most fully manifested after the parents are dead; fraternal feeling is limited to kith and clan, and seldom extends to an interest in the human family; and friendship permissibly exists solely among those of the same sex, and for practical objects. They have fixed rules for behaviour in all relationships toward those included in their scheme of living, but their sages gave them no instruction concerning foreigners, and all aliens are looked upon as natural enemies against whom their first impulse is toward distrust, dislike, and exploitation. But that they are a people of the highest capabilities is well known to the writer through her

personal acquaintance with isolated instances of unselfish tenderness, of lofty self-respect, of true spiritual aspiration, and of wide philanthropy, and through her constant observation among them of heroic endurance, of marvellous patience, and of sublime earnestness.

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THE END.





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